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THE  
HOMŒOPATHIC ADVOCATE  
— AND —  
GUIDE TO HEALTH.

EDITED BY  
**D. WHITE, M. D.**

VOLUME I.

KEENE, N. H. :  
PRINTED BY HARVEY A. BILL.  
1852.





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# The Homœopathic Advocate

A N D

# GUIDE TO HEALTH.

VOL. I.

KEENE, N. H., APRIL 1, 1851.

No. 1.

## HOMŒOPATHY.

When Hahnemann first promulgated to the world his pathological and therapeutical views, their novelty, their entire variance from all preconceived opinions, and their alleged superiority over all other systems, when applied to the practice of the healing art, induced physicians to suppose the man mad, and his ideas the offspring of a disordered imagination.

It was difficult to conceive that acute maladies could be cured without venesection, emetics, cathartics, sudorifics, refrigerants, alteratives, and counterirritants, and on this account the great discoveries of the father of homœopathy were for many years coldly received, and his arguments answered only by impudent sneers, or senseless ridicule.

Like the illustrious Fulton, who—when he announced to his countrymen the powers of steam, and first applied this agent to the propulsion of vessels—was declared, even by his nearest friends, insane, and his projects visionary; like Harvey, the discoverer of the circulation of the blood, who was bitterly attacked “by the bigoted abettors of old established systems, with whispers, inuendoes, and controversial writings,” and himself pronounced a reckless innovator, and unworthy of public confidence as a practitioner; like Galileo, who, after demonstrating the truth of the Copernican system, was persecuted by his rivals, and twice compelled by the inquisition to abjure a system which he knew to be correct; like Columbus, Newton, Locke, Jenner, and many other benefactors of the human race, Hahnemann has been aspersed, and his doctrines, like theirs, have been ridiculed, misrepresented, and condemned; but time

has cast all the calumniators of Columbus, of Galileo, of Newton, of Locke, of Harvey, of Jenner, of Fulton, into a deserved oblivion, while the names of these eminent persons stand high on the roll of fame, and their discoveries remain to benefit the world.

The public of Europe and America are fast rendering the same justice to Hahnemann and his doctrines, and the time will ere long arrive, when the united world will rank him by the side of those great men to whom we have just alluded. It is even now conceded by many eminent allopathic writers, that the hypothetical doctrines of homœopathy are correct. By referring to the *Organon*, it will be observed that the pathological views of Hahnemann, and some of the professors of the old school, coincide in a very striking manner. Indeed, it is a matter of doubt whether there can be found in the medical ranks, two more staunch advocates of the “vital theory,” than Samuel Hahnemann, the homœopathist, and Martyn Paine, the allopathist.

But when we come to the therapeutical inferences deduced from these opinions, we find a wide and essential difference. The latter, in summing up his method of treatment, has retained all of the violent and barbarous remedies of antiquity, with very little knowledge of their mode of operation upon the human system, and with as little certainty as to whether they will ameliorate or aggravate disease.

The former has pursued a different course. In consideration of the facts, that the action of no two medicines upon the economy is the same,—that almost every agent exercises a peculiar and specific influence upon certain structures only, and



that this specific effect obtains both in health and disease, he instituted a series of accurate experiments during health, in order to arrive at the pure effects of different medicinal substances. The illustrious founder of homœopathy not only tested the operation of medicines upon his own person, but he induced others—men of science and undoubted integrity in different parts of Europe—to make trials of the same substances, without informing them of the results of his own experiments; and when their observations were completed, he instituted comparisons, and found that the effects of the medicines upon the different individuals were almost uniformly the same. Having now ascertained with certainty the pure effects of a number of articles during health, he commenced exhibiting them for the cure of diseases, in accordance with the principle which he had conceived to be philosophical and true, *similia similibus curantur*. We need not repeat, that the results of these experiments were in the highest degree satisfactory.

In the early part of his career, Hahnemann made use of the pure mother tinctures, in ordinary doses, but he observed that the primary effects were too active, —there usually occurring a temporary augmentation of the symptoms. This induced him to reduce his doses until he came to make use of attenuations and dilutions; and he found, that when the medicines were properly prepared, they still had their specific action, and that disease was more speedily removed than when stronger preparations were employed.

But the principal objection which was formerly, and which still, to a considerable extent, is raised against the system of homœopathy, is the supposed inefficiency of *infinitesimal* quantities of medicines when administered as curative agents. Nor is this at all surprising, for it had been customary for three thousand years, when disturbance prevails in the human citadel, to storm it with agents of destruction. Blood is made to flow, the delicate membranes of the stomach and

intestines are raked with broadsides of emetics and drastics, the nervous system is shattered by narcotics and stimulants, and the functions of every organ deranged by the showers of destructive allopathic missiles with which the enfeebled body is constantly assailed. By these summary means the disturbance is smothered, but the citadel is in decay, its resources exhausted, its foundations impaired, and its strength forever diminished.

Homœopathy, however, resorts to a different mode of procedure. In her remedial measures, she uses no unnatural violence, nor seriously disturbs the function of any organ; but her remedies are exhibited with a definite object; the affected organ or tissue is acted upon with almost mathematical certainty, and that too without creating disease in healthy parts, or in any way complicating the natural affection. But she usually administers her medicaments in *infinitesimal doses*, and we now come to the question whether such minute quantities of matter are capable of producing salutary impressions upon the organism when labouring under disease?

No one will deny that the human body during health is constantly being acted upon and disturbed by influences or agents so subtle, that neither the chemist nor physiologist can analyze or even detect them. The simple application of substances to the surface of the body is sufficient to produce decided and permanent effects. Turnbull says, that “so small a portion as the *one hundredth part of a grain* of aconite, made into an ointment, and rubbed upon the skin, has produced a sensation of heat, pricking, and numbness, that has continued a whole day.”

A leaf of tobacco applied to the wrist or sole of the foot, will excite the action of the respiratory muscles, blood-vessels, glands, and skin, causing nausea, vomiting, &c.

If the leaves of hyoscyamus or belladonna be applied to the eye, *an effect will be produced which will remain for several weeks*. It is asserted by Pereira and Sigmond, that “a dilatation of the pupils may



be produced by *only approximating* the leaves of hyoscyamus or belladonna to the eyes."

It is also well known, that "violent erysipelatous inflammation over the whole surface of the body, is often induced from *approaching within a few yards of several species of rhus.*"

The wild buffalo scents the hunter for a distance of more than a mile, and hastens from the vicinity of danger.

The carnivorous bird recognises the odoriferous particles arising from a dead carcass, miles distant in the air, and with hasty wing, pounces upon the prey.

The very minutest quantity of the natural poison of certain animals, the virus of hydrephobia, small-pox, kine-pox, syphilis, and gonorrhœa, is sufficient, when placed in contact with an abraded or delicate surface, or otherwise introduced into the system, to give rise to all of their corresponding maladies. Other diseases, like scabies, leprosy, &c., may be communicated by the mere *touch*, or from inhaling the breath of an infected person.

Miasmata, animal exhalations, electricity, magnetism, heat, light, and even mental emotions, are all, under certain circumstances, capable of disturbing the organism and causing dangerous maladies, and yet, as Liebig, in his *Animal Chemistry*, truly observes, "with all our discoveries, we shall never know what light, electricity, and magnetism are in their essence. We can ascertain, however, the laws which regulate their motion and rest, because these are manifested in phenomena. In like manner the laws of vitality, and of all that disturbs, promotes, or alters it, may certainly be discovered, although we shall never learn what life is."

Let it be ever borne in mind, *that most substances, both in the organic and inorganic kingdoms, possess certain active principles which are latent and unappreciable in the natural state, and are only called forth and developed by the influence of some agent or process, which effects a transformation or metamorphosis of the crude material.*

Heat, electricity, and magnetism, be-

come apparent when certain physical substances operate upon each other in such a manner as to disturb or change the original state of cohesion of particles.

Caloric is a property common to all material substances. In the natural state of these substances, this active principle is latent, and cannot be appreciated by the senses; but if *friction* be used, this agent is set free, and its power becomes manifest.

Electricity also, pervades all material bodies, and only becomes sensible when the natural state of these bodies is disturbed by *friction*.

It is probable, likewise, that iron and other substances contain magnetism in a *latent* state, and only require the operation of certain influences, to develop in them the phenomena of magnetism.—This is evident from the fact, that "the same magnet may successively magnetize any number of steel bars, without losing any portion of its original virtue; from which it follows, that the magnet communicates nothing to the bars, but only develops, by its influence, *some hidden principle.*"

Large quantities of vegetable, animal, or mineral substances, may be taken into the stomach in a crude state, with impunity; but if their elementary particles become separated by decomposition, or otherwise, and then introduced into the system, they give rise to the most baneful results. It is a matter of little consequence, whether this minute subdivision of particles is effected by the action of solar heat and moisture, by trituration, or succussion, the ultimate effects are the same: The elements of the substance are separated, the essence or medicinal part is set free from the crude material, and non-medicinal portions, and reduced to such a state of attenuation as to become readily absorbed, and yet retain all the specific qualities pertaining to the original agent.

Indeed, so minute and subtle are the miasms from vegetable and animal decomposition, the exhalations arising from contagious disorders, &c., that no one



has yet been able to appreciate their physical or chemical properties, by the most accurate tests of chemistry or optics.—Who, however, for this reason, will presume to deny or doubt their tremendous, although mysterious, power upon the human system?

When ether or chloroform evaporates, the cohesion between the particles of the liquid is destroyed; its elements float in the air, and are capable of impressing the organism in a much more powerful, and in a totally different manner, from any impression which could be produced by these constituents in a less attenuated state—as, for example, that of the original liquid. If a large quantity of ether be swallowed, but slight effects will result; but if an imponderable quantity be introduced into the blood through the lungs, in the form of vapour, it is immediately brought into contact with the brain and nervous system, and the most astonishing effects speedily ensue.

“If the 10,240th of a grain of tartrate of mercury be diffused through the substance of a mere hard sweet-pea, the beautiful germ of a graceful flowering herb, which lies folded up in its horny pericarp, shall never come out and be expanded, though you imbed it in the softest mould, and solicit it by every art.”—(*Leuchs.*)

Professor Doppler, of the Royal Institute of Prague, in speaking of the *modus operandi* of infinitesimal particles, writes thus: “From the moment in which the substance of the atoms succumbs to the influence of their surfaces, and apparently independent of the law of gravitation, they move with the greatest facility in every direction, and, as it were, become alive; from that moment only, in my opinion, drugs acquire the capacity of penetrating the organism, and of exciting there a curative effect. For if drugs, prepared in this manner, be brought in contact with the invisible extremities of nerves, their hyper-microscopical atoms will enter the organism at the same time with their *superficial electricity*, and will, if the nerves be in a perfectly natural

state, be thrown out of the system without impediment, *after having penetrated it in every direction*. But if a body in a state of health be accompanied by an activity of the nervous system, perfectly unimpeded and equally free in every direction, we cannot, on the other side, but presume, that in a state of imperfect health the power of conduction, proper to the nervous substance, will be materially diminished, partially and in individual organs, either in consequence of a chemical change, or for some other reasons.—But to use rather a material, but, nevertheless, by no means unfit comparison, as streams deposit the sand and pebbles they carry along, on those spots only where their currents meet with an impediment, and their rapidity seems broken by obstructions, so in a similar manner, in the diseased organism, may the electric currents, however feeble, *leave the atoms of drugs at the diseased spots*, where they, according to their individual properties, exert either a curative or detrimental influence.”

If, then, *imponderable* substances possess powers so unequivocal and potent upon the healthy subject, when the organs are in a high state of vigour, and consequently in a good condition to resist the influence of foreign impressions, why may we not infer, with perfect propriety, that medicinal substances, equally *imponderable*, are capable of impressing the organism during disease, when the affected structures are unusually susceptible to extraneous influences?

Homœopathists suppose that the mode in which their tenuousness operate is analogous to that of infection by miasms; that the inert matter of the substance is destroyed, and the active principle set free; and that the smallest quantity of this active principle, triturated with sugar of milk, or diffused in water or alcohol, is capable of communicating to the vehicles its properties, and thus to the organism its peculiar action.

The essential principles of all vegetable substances constitute but a very small proportion of the original crude article,



and the more perfectly we separate these *active* from the *inactive* portions, the more pure and powerful will the remedy become. Like caloric, electricity, and magnetism, the strength remains latent in the crude state of the substance, and can only be developed by the important agency of heat, friction, or trituration.

Peach-blossoms, the bark of mountain-ash, the kernels of peaches, cherries, and plums, bitter almonds, &c., contain, in a latent condition, the active poison known as prussic acid, which may readily be obtained from either of these articles by a chemical process.

Ipecacuanha is indebted for its virtues, to a principle called *emetia*. Pelletier found, upon analysis, that the brown ipecacuanha bark contains only sixteen per cent. of *impure* emetia; and the red bark fourteen per cent. According to Bergelius, the impure emetia possesses only one-third the strength of the pure. We therefore find, that of one hundred parts of crude ipecacuanha, only five parts possess the medicinal virtues of the drug. Nor is it at all improbable, that farther researches will enable the chemist to free this principle from other impurities, and thus develop a still more potent medicine.

Opium contains but a very small per cent. of its narcotic principle, morphia.—The crude substance contains, in addition to morphia, at least fourteen other ingredients, all of which are destitute of any particular virtues. Only about eight or nine per cent. of morphia is obtained from Turkey opium, and this is quite impure and unfit for use, containing narcotina, &c.

Cinchona is composed of ten or twelve ingredients of which, all but quinia and cinchonina, are inert. Even these last, as usually obtained, are highly adulterated, and do not by any means represent the active principle of bark in its purity.

The same rule obtains in relation to most other substances. The essential properties are distributed but sparingly throughout ligneous, resinous, and other matters, and it is only by the utmost care

and nicety, that we can separate and develop these properties.

Indeed, there are many instances where the skill of the chemist is unable, not only to develop artificially certain principles of vegetable and animal substances, but even to analyze them when they become spontaneously disclosed by the action of heat and moisture. Miasmata and other noxious exhalations are examples of this kind.

It is a fundamental law of therapeutics, that the *active properties* of all medicinal substances can only be manifested from their *surfaces*; and it follows as a consequence, if we would develop the full powers of drugs, that they must be made to occupy *as great a surface as possible*.

If a compact piece of wood be ignited, but a small blaze can be produced; while if the same wood be cut into small portions, so as to expose a *large surface*, and then ignited, a large and powerful flame will appear.

Only a limited amount of electricity can be drawn from a given surface of glass; but if the same glass be made to occupy double the space, an additional amount of the fluid may be set free.

If a hole be rapidly bored through an ordinary piece of iron, the surface of each chip so detached will be found to possess magnetic properties; and a singular circumstance connected with this, is the fact, that when the boring is accomplished in a *perpendicular* direction, the chips are more highly magnetized than when it is effected *horizontally*. Here, again, is an instance where *friction* has developed properties entirely unappreciable in the natural state.

A single grain of matter may be made by trituration to pervade every part of one hundred grains of sugar of milk, and each molecule thus separated may be still farther subdivided into corpuscles, which in their turn may be diffused intimately through additional quantities of the medium. In this manner only, can we call forth all of the latent properties of drugs, and reduce them to that state of attenuation which is compatible with absorption, and which enables them to exert those



salutary specific influences which the homœopathic practitioner so uniformly observes.

Each atom thus minutely separated, retains the power of exercising its *specific influence* upon the organism. *Quantity* is of but little consequence, provided that the substance is properly prepared; for an imponderable quantity in its highest state of development, is quite as capable of producing its peculiar effects in certain conditions of the body, as a much larger amount.

It is undoubtedly true that an atom, either morbid or medicinal, which possesses an affinity for a particular structure, is capable of communicating to such structure its peculiar action, the influence being propagated from one molecule to another, and each acquiring the properties of the original atom, until the influence is expended.

Examples of this kind of action are constantly presented to the physician in the form of *continuous sympathy*.

One inhalation of a noxious miasm, under favourable circumstances, is as capable of causing its specific contagion, as a thousand, or more. One thousandth part of a grain of a natural or morbid virus, is as capable of imparting the peculiar action of the poison to all parts of the organism susceptible to its influence, as a larger quantity.

So also, when an atom of a medicine is absorbed into the system and comes in *contact* with an organ or tissue already diseased, upon which it exercises a specific influence, it communicates to the surrounding atoms its peculiar action until the whole tissue is involved, and thus, if the remedy be homœopathic to the malady, it will supersede the primary affection.

La Place and Berthollet have advanced the opinion, that "a molecule, being put in motion, can communicate its motion to others, if in contact with them."

This law is applicable to both animate and inanimate matter, under certain circumstances. Thus, the smallest point of decayed vegetable or animal matter, if

placed *in contact* with healthy vegetable or animal substances for which it has an affinity, will communicate to the latter its own morbid action.

The smallest point of decay in a tooth, continually propagates its peculiar action to the surrounding parts until the whole tooth is destroyed, or the diseased portion is removed.

The slightest spark of fire, put *in contact* with a combustible material, communicates its action to all parts susceptible of combustion.

A minute nucleus being once formed in the mineral kingdom, possesses the power of attracting to itself in a regular and uniform arrangement, all of those particles near it, for which it has an affinity, and the different varieties of minerals communicate to these particles their own peculiar action and arrangement.

It is asserted by the supporters of the chemical hypothesis, "that substances in a state of putrefaction, by entering the blood, impart their peculiar action to the constituents of that fluid, and all the substances of the body are induced to undergo a modified putrefaction." Liebig affirms that "a body, the atoms of which are in a state of transformation, may impart its peculiar condition to compounds with which it may happen to communicate."

These assertions, however, are not sustained by facts. There is no proof that the blood becomes contaminated by the atoms which enter it in a state of transformation; nor is there any proof that such atoms are capable of "imparting their peculiar conditions," indifferently to other "compounds with which they may happen to communicate."

Every substance in nature, whether morbid or medicinal, possesses its own characteristic and distinct mode of action, and is only able to exercise or communicate this action, in a specific manner, to particular structures. Thus, the contagion of scarlatina imparts its peculiar action to the throat and skin. The contagion of scabies acts exclusively upon the skin. The miasms which occasion many



kinds of fever, appear to expend their effects upon the nervous system. The virus of gonorrhœa is specific and uniform in its results upon the mucous membrane of the urethra. The virus of syphilis, although more general in its operation, affects only a certain class of structures.—All of these poisonous matters are incapable of imparting their peculiar influence, unless they are brought *into contact* with those tissues for which they possess a “*kind of elective affinity*.” There is no reason to suppose, that in any instance we have named, the blood itself is contaminated, but it serves merely as the vehicle which conveys the morbid particles to the different parts of the body.

What we have advanced in regard to the *modus operandi* of morbid, is equally true of medicinal agents. We have before shown that most drugs possess well-defined specific actions, which can only be manifested after having been conveyed by the blood to their destined structures.

It will be perceived that the views here advanced in regard to the mode of operation of morbid and medicinal agents, differ essentially, not only from those of the chemical school, but also from those of most writers who have hitherto appeared as advocates of homœopathy. From quotations made at page 1, it will be observed that Hahnemann himself is a firm advocate of the “vital theory.” In common with many distinguished writers of the old school, he supposes all diseases to consist of certain alterations of the “vital properties” of parts, and that medicines cure these diseases by acting upon these (supposed) immaterial properties in such a manner as to restore them to a normal state. In advocating these doctrines, Hahnemann has virtually rejected the theory of absorption, the truth of which has been so amply verified by Muller, Pereira, Blake, &c., and thus has marred a portion of his beautiful system.

It may seem impossible, at a first view, that *attenuated* drugs can be *absorbed* into the system, and exert their influence

*topically* on the different structures; but in support of this opinion we beg leave to submit the following ideas.

Medicines, as has been previously remarked, are often detected in those structures on which they have exerted their effects. Mercury, iodine, sulphur, nitrate of silver, the salts of lead, iron, bismuth, copper, &c., have all been found in different tissues of the economy; and even Liebig himself advises us that many of these substances often form “permanent compounds with the different tissues.” The same author also remarks, “if by the introduction of a substance certain abnormal conditions are rendered normal, it will be impossible to reject the opinion, that this phenomena depends on a change in the composition of the constituents of the diseased organism, *a change in which the elements of the remedy take a share.*”

The elements of the remedy do most certainly take a share in this change, but only so far as the disordered organ or tissue is concerned. It matters not whether the specific agent be imponderable in quantity, administered through the lungs, stomach, or skin, or injected into the veins; it seeks that part for which it has an affinity, and there manifests its force.

I have known persons to become salivated by the use of less than one-half of a grain of the first trituration of corrosive sublimate, given in divided doses. This can be explained in no other way than by supposing that the remedy is rendered innocuous to the absorbent vessels by the peculiar mode of preparation; for so small a quantity of the crude article has never, to our knowledge, been known to produce this result. By trituration, the crude particles of the mineral are so minutely separated and diffused through the vehicle, that the delicate absorbents admit them into the circulation with facility, while in an unprepared state the remedy would be recognised as an *irritant*, and consequently excluded.—*Extract from Marcé's Theory and Practice.*



PROGRESSION.—For ages past mankind have devoted their energies to war, and the gratification of their animal propensities ;—but the present is an age of INVENTIONS—Steam Ships, Locomotives, Telegraphs, and other scientific and mechanical developments. All former discoveries, when compared with those of the nineteenth century, are insignificant. The present age is more glorious, so far as a higher mental development is concerned, than all past ages together. And the most spiritual dare not even predict the extent of our progress for the next half century. One man, (a chemist,) affirms that it is not only possible, but quite probable, that we shall, ere long, warm our dwellings, cook our food, and subtract all necessary warmth for our convenience and comfort, from the atmosphere ; and another boldly affirms that, by the aid of science, we shall soon be enabled to dispense with the use of gas, oil, and tallow, and use, as a substitute for all our lights, common electricity. And who will be so reckless as to venture a contrary opinion until they shall have been tried ? It is an easy argument to say “ I don’t believe ; ” but doubters and skeptics should remember, that neither belief or *dis-belief* ever proved the *truth* of *any* thing. All things, no matter how new or strange, will be tried ; and we have only to look back to the past, in order to satisfy ourselves of the absurdity of opposing new theories. It was once supposed to be impossible to navigate even our rivers by steam. Look now at our fleet of magnificent ocean steamers, look at our RAILROADS ! It will not be many years before the “ Iron Horse ” will penetrate every country on our continent ; and will soon cross the Rocky Mountains. Professor Page tells us that, instead of wood and coals, as fuel, we are to use MAGNETISM as the propelling power. And so confident of this were our senators and congressmen, that they appropriated \$20,000 of the people’s money, at their last session, to develop and establish this new power. TELEGRAPHS, too, will

vibrate all over the world, even as the nerves of the human body ramify every root and branch of the living man. Another progressive philosopher comes forward and claims that even the *telegraph* will soon be surpassed, and all mankind be brought into immediate *mental* communication with each other on psychological principles. Another still, avers, that AERIAL NAVIGATION is not only probable but certain ; and capitalists are investing their funds in this kind of stock, with undoubted hope of success and profit.

It is a fact, that our people have come to regard “ all things possible,” even with man, which the human intellect is capable of conceiving.

Who, then, shall prove himself so low, and dull of comprehension, as to venture an opinion against these things ? Blowing against the wind will not change its course ; retiring to a dark room will not prevent the sun from shining, and opposing the truth will not prevent it from making itself known and felt, wherever mankind are sufficiently developed to appreciate its GRANDEUR AND BEAUTY.

TRUTH, crushed to earth, will rise again,  
The eternal years of God are hers ;  
But ERROR, wounded, writhes in pain,  
And dies amid her worshippers.”

“ ARMY AND NAVY.—At a supper party, some gentleman gave, “ The army and navy.” This was followed by a total silence. There was no epauletted soldier or lieutenant with gold “ swabs ” to respond for the tent or quarter-deck. Matters were in this position, when a certain M. D. rose, and glanced around the sumptuous table.

“ Gentlemen,” said he, “ the health of the army and navy has been given. I am neither a soldier nor a sailor. We have no one here who has shed blood for his country except myself—yes, gentlemen, except myself. I have a hundred times—yes, a thousand times. I have bled for my country—yes, and blistered too.”



# THE HOMŒOPATHIC ADVOCATE.

D. WHITE, M. D., EDITOR.

KEENE, APRIL 1, 1851.

## OUR JOURNAL.

In assuming the responsibilities of conducting a public journal, we are well aware that there are many others more competent than ourselves to supply the wants of the community in this respect, or of doing justice to that cause in which we are about to engage, that its merits so richly deserve. But our object is to do good, and to confer present and future benefits upon society. When we look around and see individuals on every hand, just ready, as it were, to fill a premature grave, and by a glance at their previous habits of life, we perceive at once the cause of all their pain and suffering, we cannot but feel constrained by a sense of duty we owe to ourselves and to our fellow men, to make the best use in our power of the feeble means which God has given us, in the effort to hoist a beacon light that may serve to guide the "pilgrim traveller" in the paths of health, the only resource of all true happiness, as well as to warn all against the dangers by which such a multitude are daily overtaken. In carrying out our designs we shall notice but two principal causes of disease and premature death, viz: the remote and the immediate. The former is principally confined to the habits and customs of society at large. The latter to the misapplication of remedial agents for the cure of disease.

To support our first position, we have only to refer the reader to almost any family in order to witness the declining constitutional health that exists to an alarming extent among its members. Scarcely a solitary individual can be found but that is more or less diseased. Is it asked from whence proceeds this growing evil? We answer, from the habits of the people! (and for further de-

monstration of this position, we refer our readers to future numbers of this journal.) In proof of our second position we ask how often are we called to the death bed of those who were but yesterday enjoying the most perfect health, with every prospect of future life, health, and prosperity—to-day his body is cold in death! Thus a parent is suddenly deprived of a son or daughter, one on whom they had placed their dependence to lighten the burdens of life, when their physical strength should fail, or was worn out with old age. Society has perchance been deprived of a valuable citizen and the designs of nature thwarted in various ways, to say nothing of the youth being stricken out of existence, "without living out half his days." Through ignorance he has violated some law of nature, and pain and sickness is the inevitable result. He accordingly applies to one professing to be well acquainted with those laws which govern his physical constitution, and he prescribes for his relief—the patient with full confidence in his pretended abilities swallows dose after dose of the fatal drugs, until death comes as a welcome messenger and relieves him of distress. The physician in the case being guided by a system founded upon conjecture instead of facts, "the blind has lead the blind," and death is the natural result. This is no vain picture of the imagination, but may be witnessed in every day life. The people, instead of investigating these things for themselves, have been in the habit of attributing such painful events to the mysterious dispensations of Providence, while the physician consoles his conscience by having prescribed according to the books and followed rigidly the footsteps of all his predecessors for nearly two thousand years. (?) Thus human life is daily sacrificed upon the altar of ignorance and prejudice.

The Alopatic system of Medicine being fortified with all the power that wealth and influence can possibly impart, its proud votaries indignantly spurn at the *idea* even, of the right of any one to question the sound-



ness of their principles, and if an individual has the independence of mind and hardihood to attempt it, the whole mighty phalanx are at once down upon him like a legion of devils against virtue.

While every other science has been making rapid progress towards perfection, the science of Medicine, the most important of all sciences, has stood comparatively still for nearly two thousand years. In view of these facts, every individual should feel a lively interest in the investigation of medical doctrines, for it is idle to expect your medical advisers to do it, so long as you heartily approve of their course of procedure. The people are more at fault than the physicians in this respect. Their pecuniary interests are at stake, with them it is dollars and cents, with you life or death, while you have nothing to loose and much to gain. If you are sick and wish to take calomel and opium, in an abundance, you will naturally send for a Physician of the old school; or if you desire lobelia and cayenne pepper you will send for a Thompsonian practitioner, and your wishes are quite sure to be complied with in either instance. Just so long as there exists men in any community who wish to gratify their appetites by the use of alcoholic liquors as a beverage, just so long you will find men ready to supply them, no matter how much evil may accrue by so doing, if it affords a profit to the seller. And so long as people desire to take calomel and opium and other deleterious poisons by grains, or lobelia and cayenne pepper by the drachm, there will always be found enough ready to gratify them, regardless of consequences.

Another prominent reason why people should look into this matter is from the fact, that the physicians of the different schools in medicine occupy the same party relations that politicians do. They have been educated and trained in a certain routine of belief in order to make them just what they are.— They have heard but one side of the argument, and that always being in favor of their

peculiar doctrine, thus placing them in the worst possible position, to candidly investigate any subject. But says one, how can we who have not enjoyed the advantages of education, and being entirely ignorant of medical subjects, consistently attempt to investigate it? In answer; according to the laws of the land, and customs of society, you are considered fully competent to judge of evidence upon which depends the life of your fellow beings, and why are you not equally capable of judging of matters pertaining to your own life. In the former case you do not perhaps understand the laws of your country as well as those who make it their sole business to study them, nor is it necessary, all that is required of you, is to decide according to evidence. You may not perhaps be so well versed in those laws which govern your own physical constitution, as would be desirable not be capable of appreciating all the abstruse reasoning employed by some medical writers. Yet all that is requisite to enable you to arrive at the merits of any system of medicine, is to agitate the subject in such a way as to elicit discussion, and hear the evidence on both sides and weigh impartially and we will be satisfied to abide by your decision.

The Homœopathic system of Medicine is entirely different from all others. Its theory and principles are in direct opposition to every other system extant. Consequently, it is not a part of any other system, but on the contrary it is entirely new and independent from all others, there being no middle ground it must necessarily be either *true* or *false*. If its Theory and principles are correct all others are wrong, & *vice versa*. The Idea that it may be good in some cases, while it is of no value in others, is false in the extreme it is either every thing, or nothing. This is the great question to be settled by the people. We believe that it is the only rational method of treating disease, founded as it is upon strictly scientific principles all that is requisite to bring it into general use



is to disseminate its principles in order to have them understood and appreciated, by the people. In carrying out our designs, we are compelled to oppose all systems, more or less, and in so doing we wish to be distinctly understood that it is their principles we oppose, not the men. We entertain none but the kindest feelings toward every medical man.

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#### CONSUMPTION.

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Judging from actual observation, we unhesitatingly assert that one eighth of the population in this vicinity, are predisposed to lung diseases, and more or less of its victims are to be found in almost every family. This assertion may seem erroneous to those unacquainted with disease, but mark what we have said! It is also a remarkable fact, that not one in twenty, who at this present moment have a seated disease upon their lungs, are aware that any thing in particular ails them. It is no less true, that not one Physician in a hundred can detect a disease upon the lungs, until it is past all means of cure, and this is the reason why this disease has proved so universally fatal. We contend that diseases of the Lungs and its appendages, may be as easily detected, and as readily cured in its incipient stages, as any other disease which afflict suffering humanity; that it also manifests plain and unerring symptoms from the outset. We discovered and noted, these symptoms, upwards of three years ago, and have observed them almost daily ever since, without being deceived in any instance. Yet physicians have disagreed with us in numerous instances, and they have resorted to postmortem examinations, in order to overthrow our decisions, but without success; and we publicly challenge any one to produce a solitary instance where we have failed in this respect. Now we inquire if Consumption can for a certainty be detected, in season to effect a radical cure, does not common sense and reason teach every one that this is the proper time to attend to it, instead of waiting

until perhaps they have contracted a seated cough and wasted nearly all their strength, before they think of applying for medical advice, and then even, instead of applying to men qualified to give them suitable advice, swallow patent medicines enough to make a well man sick, or else consign their destinies to the hands of one or more travelling impostors, (who on account of their ignorance and deception, cannot remain long in any place,) and swallow the very dregs of death, until their feeble natures are exhausted and death closes the scene. Can any minister of the Gospel who is called to pay the last tribute to his memory consistently attribute such suicidal deeds to the mysterious dispensations of Providence?

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#### BEWARE OF TRAVELLING DOCTORS.

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It should be borne in mind by every one, that no Physician of skill travels the country in pursuit of practice.

Every Physician who really merits the confidence of the public, will always command the most business where he is best known.

If one practitioner possesses advantages over another, in point of skill, the people in his immediate vicinity, are sure to find it out. This fact must be apparent to every reflecting mind. Yet many persons seem to have an unconquerable propensity to run after every travelling Doctor that happens to come within their knowledge, and to employ him at once,—pay him or her in advance, if they only promised them a cure, and by the time they have taken his pretended medicine a sufficient length of time, to be satisfied that it is a failure, their pretended Doctor has *left town*, leaving them to be duped in a like manner by the next in order that may happen to come along. Thus people trifle with their healths, with comparative indifference, until they are past reach of help, before they apply to a proper source to obtain it.



## HOMŒOPATHY—ITS ORIGIN.

"A few particulars connected with the discoverer and founder of the homœopathic system of medicine cannot but prove interesting to the readers of this volume. SAMUEL HAHNEMANN was born in 1755, at Misnia, in Upper Saxony. He exhibited at an early age traits of a superior genius; his school education being completed, he applied himself to the study of natural philosophy and natural history, and afterwards prosecuted the study of medicine at Leipsic, and other universities. A most accurate observer, a skilful experimenter, and an indefatigable searcher after truth, he appeared formed by nature for the investigation and improvement of medical science. On commencing the study of medicine, he soon became disgusted with the mass of contradictory assertions and theories which then existed. He found everything in this department obscure, hypothetical, and vague, and resolved to abandon the medical profession. Having been previously engaged in the study of chemistry, he determined on translating into his native language the best English and French works on the subject. Whilst engaged in translating the *Materia Medica* of the illustrious Cullen, in 1790, in which the febrifuge virtues of cinchona bark are described, he became fired with the desire of ascertaining its mode of action. Whilst in the enjoyment of the most robust health, he commenced the use of this substance, and in a short time was attacked with all the symptoms of intermittent fever, similar in every respect to those which that medicine is known to cure. Being struck with the identity of the two diseases, he immediately divined the great truth which has become the foundation of the new medical doctrine of homœopathy.

Not contented with one experiment, he tried the virtues of medicines of his own person, and on that of others. In his investigations he arrived at this conclusion: that the substance employed possessed an inherent power of exciting in healthy subjects the

same symptoms which it is said to cure in the sick. He compared the assertions of ancient and modern physicians upon the properties of poisonous substances with the result of his own experiments, and found them to coincide in every respect; and upon these deductions he brought forth his doctrine of homœopathy. Taking this law for a guide, he recommenced the practice of medicine, with every prospect of his labours being ultimately crowned with success.

In 1796 he published his first dissertation on homœopathy in Hufeland's *Journal*. A treatise on the virtues of medicine appeared in 1805, and the "*Organon*" in 1810. Hahnemann commenced as a public medical teacher in Leipsic, in 1811, where, with his pupils, he zealously investigated the effects of medicines on the living body, which formed the basis of the *Materia Medica Pura* which appeared during the same year. Like many other discoverers in medicine, the author of the *Organon* has been persecuted with the utmost rigour; and in 1820 he quitted his native country in disgust. In retirement he was joined by several of his pupils, who formed themselves into a society for the purpose of prosecuting the homœopathic system of physic, and reporting their observations thereon. Several fasciculi detailing their labours have been since published.

In 1824 the homœopathic doctrine was embraced by Rau, physician to the Duke of Hesse Darmstadt; by Bigelius, physician to the Emperor of Russia; by Stegemann, and many other names celebrated in medicine.

We find, from a published letter of Dr. Preschier of Geneva, that Hahnemann resides at Cœthen, (capital of Anhalt-Cœthen,) in the enjoyment of perfect health and spirits. He is consulted by patients from almost every nation, who have been attracted by his fame as a physician.

Of the doctrine of homœopathy generally, I have little more to add in this place; time will develop the truth or fallacy of the principle on which it is founded; but in the mean



time let us not lose sight of the fact, that this new system of physic is spreading through out the continent of Europe with the rapidity of lightning. Germany, Austria, Russia, and Poland, have already done homage to the doctrine, and physicians have been appointed to make a specific trial of its effects, the results of which are unequivocally acknowledged to be of a favourable nature."

### Miscellaneous.

*A Mother.*—There is something in sickness that breaks down the pride of manhood; that softens the heart and brings it back to the feelings of infancy. Who that has suffered, even in advanced life in sickness and despondency, who that has pined on a weary bed, in the neglect and loneliness of a foreign land, but has thought of the "mother that looked on his childhood," that smoothed down his pillow and administered to his kindness?—O! there is an endearing tenderness in the love of a mother for her son, that transcends all other affections of the heart. It is neither to be chilled by selfishness, nor daunted by danger, nor weakened by worthlessness, nor stilled by ingratitude. She will sacrifice every comfort to his convenience—she will surrender every pleasure to his enjoyment; glory in his fame, and exult in his prosperity—and if adversity overtake him, he will be dearer to her by misfortune; and if disgrace settle upon his name, she will love and cherish him; and if all the world cast him off, she will be all the world to him.

*A Beautiful Image.*—A deaf and dumb person being asked to give his idea of forgiveness, took a pencil and wrote—"It is the sweetness which flowers yield when trampled upon."

*Well and simply said.*—Shelton, in one of his sermons, says: "An upright is always easier than a stooping posture, because it is more natural, and one part is better supported by another; so it is easier to be an honest man than a knave. It is also more graceful."

The New York Tribune says that "dosing infants with paregoric is a system of child murder that ought to be indicted at common law." It makes the children "weak-nerved and shallow-brained."

We should think that "paregoric" had been used pretty extensively in New York some day, judging from the number of 'weak-nerved and shallow-brained' chaps to be met with in that city.—*Oswego Palladium.*

Now look a-hear, Mr. Palladium, if you don't want a "ducking" you had better stop that lafing. We admit the fact, but don't want you to "twit" us of it. Aint it "bad enough" without being "laughed at in the bargain?" Don't you know we've got Cod-Liver Oil factories, Balvanic Gatory factories, and lots of others; together with tribes and tribes of Doctors, all trying to Cure 'weak-nerves' and 'shallow-brains?' What more can we do? Say!—*Water Cure Journal.*

*Marriage.*—Let not the most solemn engagement of life be an act of rashness and unreflecting passion. Let the heart take counsel of the understanding. Let the future as well as the present be brought into the account. Let not the eye or the imagination be trusted. Let the young man or the young woman inquire. Is this a friend with whom I would wish to spend, not only my youth, but my age, not only my health, but my sickness, on whom I can confide my trials, to whom I am willing to resign my character,—who, if reverses should befall me, would help me to sustain hardships and distress, who will reciprocate my best feelings, who will walk with me to heaven?—*Channing. Ext. from Memoir.*

*Wonderful Cure.*—The Belfast, Me. "Journal," tells of an old lady who was always troubled with the asthma during the prevalence of east winds. "After consulting physicians without success," her husband nailed the weathercock with its head to the west, and she hasn't been troubled with the distemper since.



## INTELLECTUAL AND MORAL POWER.

What avails intellectual without moral power? How little does it avail us to study the outward world, if its greatness inspire no reverence to its Author, if its beneficence awaken no kindred love towards our fellow creatures? How little does it avail us to study history, if the past do not help us to comprehend the dangers and the duties of the present; if from the sufferings of those who have gone before us, we do not learn from their great and good deeds, how to act nobly; if the developments of the human heart, in different ages and countries, do not give us a better knowledge of ourselves? How little does literature benefit us, if the sketches of life and character, the generous sentiments, the testimony to disinterestedness and rectitude, with which it abounds, do not incite and guide us to wiser, purer, and more grateful action? How little substantial good do we derive from poetry and the fine arts, if the beauty, which delights the imagination, does not warm and refine the heart, and raise us to the love and admiration of what is fair, and perfect and lofty, in character and life? Let our studies be as wide as our condition will allow; but let this be their highest aim, to instruct us in our duty and happiness, in the perfection of our nature, in the true use of life, in the best direction of our powers. Then is the culture of intellect an unmixed good, when it is sacredly used to enlighten the conscience, to feed the flame of generous sentiment, to direct us in our common employments, to throw a grace over our common actions, to make us sources of innocent cheerfulness and centres of holy influence, and to give us courage, strength, stability, amidst the sudden changes and sore temptations and trials of life.—*Rev. Dr. Channing.*

The young woman who ate a dozen peaches, half a dozen apples, the same number of pears, three raw tomatoes, and a half-pint of plums, within half a day, says she knows "fruit aint wholesonic!"

*A Noble Sentiment.*—Henry A. Wise, in his address on the subject of Education, says: "Teach your children the elements of Christian Philosophy, the Bible, lessons of Love and Temperance, and Knowledge and Virtue, and Faith, and Hope and Charity, and you may turn them out into the world without a pang of apprehension, without a doubt of distrust, or fear; they will never injure the State."

*SCIENTIFIC DISCOVERY.*—Dr. A. W. Henderson, of Buffalo, by a series of experiments and much investigation, has succeeded in discovering a method of plating and gilding metals, which is as near perfection in that branch of science as can be. What the discovery is, we do not know, but we learn it is patented.—The Buffalo Republic says that it only requires a few moments to gild or plate any metal, and any thickness of coating can be applied at will. It imparts to the baser metal so genuine an appearance of gold and silver, that the most practised eye might readily be deceived. A cent dipped in the solution for a few seconds, comes out as bright as a new dollar, and a half dime in as short a time, takes the tempting appearance of a pure gold piece. Watch cases can be gilded, and spoons and forks plated in a style hitherto unequalled; and the luxuries of silver forks and gold watches may be enjoyed by those who have hitherto possessed them only in their dreams. The gilding will stand the test of *aqua-fortis*, and will hold its color to the last.

Remedial agents operate in the same specific manner, both in health and in disease; but with the difference that in the latter condition, only a very minute quantity of the specific agent is requisite to produce a salutary impression, on account of the augmented susceptibility to remedial impressions, which diseased parts acquire.

If you are out of health—subscribe for this journal; or if you enjoy it, learn to preserve it.



Owing to a pressure of professional business, this number of the Advocate has been hurried through in order to get it out as early as the first of April. Our readers may expect considerable improvement in our matter, as well as the form of future numbers.

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We will furnish any individual who will send us five dollars, with 12 copies for one year—for ten dollars 30 copies—for twenty-five dollars 100 copies, to be sent to one address.

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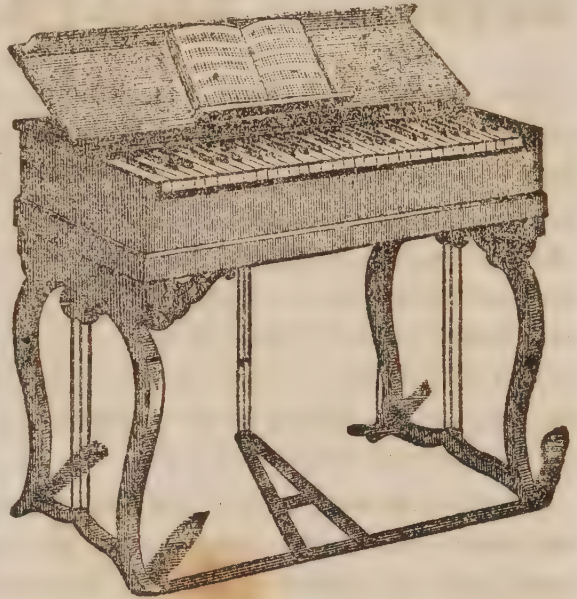
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PROSPECTUS  
OF THE  
**HOMŒOPATHIC ADVOCATE**  
AND  
**GUIDE TO HEALTH.**

The object of this Journal is not only to explain and promulgate the Theory and principles upon which the Homœopathic system of Medicine was founded by the illustrious Hahnemann, but to disseminate a correct knowledge of those laws which govern our Mental and Physical Constitution and how to obey them, in order to secure health and longevity. Also to portray some of the most prominent causes of disease.

Believing as we do, that most diseases are the result of habit, we propose to show what these habits are, and how they may be avoided. Pain is but the result of violated Nature, hence it is of vast importance that we should all understand those laws which govern our own constitutions, and how to obey them, in order to enjoy all the blessings designed by nature to flow from their obedience, as well as to escape the penalties attached to their infraction. The importance of disseminating such information, must be apparent to every one, when we reflect that our happiness mainly depends upon our knowledge of, and obedience to these laws. It would furnish parents with a sure guide for the proper training of their off-spring, in order to ensure the requisite strength and force of intellect, a healthy and vigorous frame, with well developed muscular power, and place within the reach of all, the means of overcoming in a great measure the influences of hereditary diseases.

We propose to furnish our readers with the means of *preventing*, instead of *curing*, disease; yet the invalid may derive more real benefit by perusing its columns, and obeying its precepts, than by taking any, or all the various patent Medicines in Christendom.

By presenting our patrons with an authentic History of the origin, and progress of the Homœopathic System of Medicine, also its claims upon the patronage of the public, as being the most safe, salutary and efficacious mode of treating any, and all the various diseases that "flesh is heir to" and to substantiate these facts by plain and scientific reasoning, laying aside as much as possible the use of technical terms, and foreign phrases, in order that all may understand its meaning, and appreciate our argument, thereby furnishing families with a monthly Journal of more real value than any other similar sheets in existence.

We believe in progression, consequently we shall carefully examine and give countenance and support to all new discoveries in the "healing art," that are calculated to promote the welfare of mankind, and to fearlessly expose whatever tends to destroy the vital energies whether new or old,—to condemn quackery in every form and under all circumstances, whether it emanates from a proud Professor in Medicine occupying a popular position in society, and promulgated under the false garb of Science, down to the meanest vender of quack medicine, in chistendom, whose business is fostered and supported by superstition and avarice alone. In short we intend to present the public with a journal that will be received as a welcome messenger by every family—and be read with interest, remembered and cherished for its instructions.

THE HOMŒOPATHIC ADVOCATE  
AND  
**GUIDE TO HEALTH,**  
will be edited

*BY D. WHITE, M. D.*

and published in monthly numbers of sixteen octavo pages each, making in all two hundred pages for the low price of fifty cents per annum in advance, or five copies for two dollars.

All orders and communications must be addressed post-paid to the Editor, Keene, N. H.



# The Homœopathic Advocate

## AND

# GUIDE TO HEALTH.

VOL. I.

KEENE, N. H., MAY 1, 1851.

No. 2.

### LETTER

TO VALENTINE MOTT, M. D.,

Late President of the N. Y. Academy of Medicine.

DEAR SIR :—

In taking leave of the members of the New-York Academy of Medicine, in your valedictory address, you appear to have taken the opportunity to flatter their prejudices, by denouncing a science in reproachful terms, which, unfortunately for yourself and your associates, you do not seem to comprehend, while at the same time you exclude all information that relates to its doctrines, because it offends you.

Your opinions, whatever they were before you were elected to preside over this Institution, have been characterized, for the most part, by a spirit of moderation, forbearance and harmony; but now, on a signal, they have suddenly become predaceous and controversial, and are charged with denunciations which bespeak a loss of temper, and which, to our surprise, has received the hearty concurrence and support of all the members of your Academy of Medicine. Why this agitation? Why, on the fourth page of your address, did you say "*it became absolutely necessary for the Academy of Medicine to assert its own dignity*"? How came it to be lost? Have you not unadvisedly disclosed the secret on the eighteenth page of your address, when you say, "*and I have heard remarks in this hall, in reference to the Doctors and their vocation, &c., which could not fail, if published, to lessen, on their own authority, the already sufficiently wavering confidence of*

*the public, in their science, honor, and skill*"? How came they to allow you to publish what you so cautiously enjoin upon them to conceal? What has wrung from you the acknowledgment of the "*wavering confidence of the public in your science, your honor, and your skill*"? What but this, that has at length dispelled the imaginary dangers, that has so long threatened your practice, by homœopathic physicians, and brought into view the practical reality of your declining fortunes? that has driven you from the dignity of debate into the most reckless efforts to alarm and misguide public opinion. Have you weighed that public opinion fairly and impartially, when you say (on page 5th) that we (homœopaths) "*live upon the credulity of the public, and delude it with our lying pretences; that we profess to believe in a doctrine that has no superior in absurdity, and (on page 6th) could not be sanctioned by any sensible or honest man*"?

Has it come to this, Dr. Mott, that we, in your opinion, are all "*liars*," and our patrons and friends "*all fools and all dishonest*"? then indeed have we a circle of friends and patrons, that instead of exciting your angry denunciations, should command your compassion; and spread your commiserating sympathies over their luckless destiny. A proscribed people, who have no honest advisers in the trying hours of sickness, no hope in the power of the drug, no reliance upon discriminating skill, in short, no expectation from their physician but that of "*plunder and his hope of gain*," must indeed touch the feelings of the benevolent, and excite their commiseration.



Has it never occurred to you, sir, that we, whom you thus stigmatise with such opprobrious epithets, ever occupied the same position in medical practice that you do now? Have we not passed through all the stages of your errors; felt all the bitter experience of your doubts, and all the painful conviction of your mistakes? Have we not followed in *your practice* many a victim of drugs to the grave, and have we not now to mourn many friends in the tomb, that we feel and know, from our multiplied experience and observation, would have been with us now, if we had known the blessings and power of homœopathic practice earlier in life?

What else than an honest conviction of the blindness and uncertainty of the old school practice could have induced us to abandon it, and embrace another; and after testing, by our experience, to cherish it, to entrust our lives to it, and the lives of our children, families, friends, and patrons?

Have we ever called upon you, or any of the members of the New-York Academy of Medicine, or of the National Convention of Physicians, to aid us, when we are sick, in the trying hour of disease? Have we not unflinchingly relied on our own science and practice in all emergencies; and in the expectation of death, has our confidence ever wavered or fluctuated between the classes of physicians we should employ? Is not the trying circumstances of disease and death a test of our sincerity; or is it to be said of us here also, "that the hope of gain" still animates this hour, and dispels the gloom of an approaching eternity?

Can you, in the presence of such facts as these, honestly believe in the enormities and offences you charge upon us? Surely, God has some signal design in the accomplishment of His providence, by working out one of its problems, through the ignorance of old school physicians. In their adhesion to a practice through all its disasters, they seem decreed to a blindness, designed to work out some mysterious purpose of His will.

As your valedictory address is now re-

corded by the New-York Academy of Medicine, and has suddenly become historical by its publication in a pamphlet form, you have furnished the occasion and conferred on us the obligation to reply to your statements in a manner we by no means anticipated; and although we may be compelled in the course of our remarks, to state many unpalatable truths, yet we desire not to do homage to the example you have set us in discourteous epithets. Your address, apart from its aspersions of character, is the harbinger of good or evil in proportion to the value set upon your opinions. If your authority in *medical science* stood on the same elevation that characterizes your opinions in surgical disease, and you had given proofs, in your address, that you had faithfully studied and understood the science you so vehemently rebuke and repudiate, then your arguments could have been supported by all your celebrity as a surgeon, and fortified by all the force of a matured judgment, honestly, frankly, and fairly made up.

Under such circumstances you may have attained the great object of your wishes, by arresting for a time, the progress of public opinion in our favor. But unfortunately for you and your friends, you did not even take the precaution to study the practice you aimed to destroy, and your arrows were spent in the dark. The poverty of your own materia medica, and the unparelled wealth of ours, places us beyond the reach of your bow. Ours is to us a mine, that you gaze on with astonishment that it yields so much fruit, and while you look upon its workmen with so much disdain, you wonder at the multitude that partake of its blessings.

Have you forgotten that species of delirium that thinks everything deranged but itself, and can you not profit by a lesson that betrays that tendency in the human mind, that every thing is wrong that we do not believe? The darkness that such a state of mind engenders is an excuse for your intemperate assertions, and while you remain thus beclouded no



powers can dissipate the gloom that must follow the train of your practice. While the sun of your science shines only on your excretions, ours radiates into every organ and tissue of the body, unfolding pathological phenomena, to which you and your school are altogether strangers.

If you would consent to study the specific properties of any one drug, as we study it, it would exercise more power over your scepticism than any arguments we could offer. Before you had perused one half of its specific properties and its adaptation to disease, you would perceive that the *a, b, c*, of medical practice is beyond the conception of any of your school. You would then no longer wonder at the "*credulity of the public*."—Those whom you now stigmatise as fools and dishonest, you would find to be the most intelligent and conservative in society.

Those whom you charge with "*lying pretences*," you would find to be the most devoted partisans of truth, and the most unerring guides to the treatment of disease. Those whom you now appear to believe ignorant and selfish, you would find to be learned and skilful, diffusing blessings that you do not perceive, and imparting a tone and confidence to public opinion, that you cannot comprehend.

If you have any wish to unravel the perplexing combinations that so much disturb you, you must change your position for observation. In looking at a painting, have you not sometimes been placed in a position where the light shed upon it distorted every figure; when some friend who was accustomed to observe it, kindly led you to the light that unfolded all its beauty and displayed it in all the symmetry of its truthful relations? We believe the obliquity of your opinions, and that of the New-York Academy of Medicine in relation to our science and practice to be the result of the cross lights that are shed upon it; and if you will allow us to befriend you; if you will, for the time being, dismiss your prejudices, and consent to have your position for the observation of facts rectified, we

will do what we can to place you in the light, that has hitherto so successfully guided us with so much pleasure to ourselves and so much confiding satisfaction to our friends and patrons. You must not regard this step as a vision of immortality, to be attained only through death and the grave; there are already three hundred thousand of our friends and patrons in the City and State of New-York, who have survived the shock, and are riding on in safety, and we guarantee that it will neither impair your physical or moral state, but in our judgment, will improve them both.

We have reached our conclusions, through the appropriate means of a well graduated experience, that has determined our choice in the art of healing, and can you find fault with such a procedure.

Is it not the course that your own mind suggests to you, in all its deliberations, when you aim to make up a cautious and impartial judgment.

Be this as it may, if you will hear us, we will state to you plainly and fairly the distinctive features of our practice in contradistinction to your own, and show you the physiological and pathological considerations that determine our choice of a drug, as well as the necessity of its attenuation to adapt it to the conditions of disease.

You are already aware that it is historically notorious of your school, that apart from the personal attractions of the physician, it makes little or no difference to the patient which of you he employs. Whether you be learned or unlearned, or whatever may be your difference of talent; when you come to prescribe the drug, you are all reduced to the same level; having no knowledge of its *specific* properties, you can have no discrimination in its choice, other than the general class it may fall in, and the patient is left to the chance from which shelf in the shop it may happen to come. With such facts as these it is for us, my dear sir, in our turn, to pity and commiserate those who unfortunately cherish your



doctrines, till they consume their own energies in a misplaced confidence, that works out its own revenge. With your school the active properties of your drug constitute the engine of your power.

You make no distinction in its application between an organ and its diseased function; between the agent and the office it performs, and hence your remedial measures are all designed to expel some intruder instead of substituting a healthy for a diseased action in any vital organ.

Apart from the active properties of a drug which determine its choice with you, and with which we are all familiar, there are five other points of interest in a drug, that determine its choice with us, with which you and your school are altogether ignorant.

The success of our practice depends—

Firstly: On the knowledge of the distinctive properties of the drug.

Secondly: On its affinities with the different tissues of the body.

Thirdly: On the signs of its indication.

Fourthly: On the duration or period of its action: and

Fifthly: On its adaptation to the tissues of diseased surfaces by attenuation.

As yet the chemical property of drugs throw no light upon their affinities with life, and we are still obliged to ascertain their relations by experiment; but the time is arriving when these pains-taking experiments of the Hahnemann school will be supplanted by the knowledge of the mutual chemical relations that subsist between drug and disease; when the distinctive properties of medicine will foreshadow its affinities with the tissues of the body. Till that time shall arrive we must patiently follow the great leader that has given us our distinguished position among the nations of the earth; that has called to our standard the best intellects of the age, and united them heartily in support of an enterprise that is diffusing its blessings throughout society; enters the chambers of disease, draws aside the curtain of death, gives

hope to the invalid, and if it fails to cure, softens the pillow of the dying, and smooths the passage to the grave.

The distinctive properties of drugs, then, must be left for the present, to the process of experimentation, which has thus far unfolded their elective affinities for the different tissues of the body, by repeating them in such doses as to impress the tissues that are in a sound and healthy state with the characteristic distinctions of the drug action; or in other words, to explain the drug action on the tissue by the deviation it produces from the standard of health.

Secondly: The affinities of drugs with the tissues of the body.

If proofs were wanting in support of the law which Hahnemann has promulgated of the different affinities of organic life with the different drug agents, we may cite not only different individuals of a species, but different species of animals, in confirmation of his opinions.—There are forty or fifty different species of insects, of very delicate structure, that feed on the Aconite, Belladonna, Euphorbium, Henbane, and Nightshade, which afford them a wholesome, delicious food. Hogs are known to have a voracious appetite for rattle-snakes, which they devour with impunity, regardless of its poison; and they thrive on the bean of nux vomica, which is so fatal to the dog, wolf and fox. The goat strips the leaves from the stramonium, leaving nothing but its naked branches and solitary burs exposed to the sun, while the mountain laurel, with its prussic acid, falls a prey to the appetite that fattens on it.

Apart from the considerations of the difference in susceptibility of the different species of animal life; our experience with individuals of the same species, unfold alike different susceptibilities to drug action.

The sanguine temperament bears much less of the same drug, in similar condition, than the phlegmatic, while many of us have witnessed the different effects of nitric acid upon a brunette and fair-haired girl, under the same assem-



blage of symptoms, but this point will be more fully explained when we come to the last head under attenuations.

Thirdly: Of the signs that a drug is indicated.

It was one of the misfortunes of Hahnemann's opinions to this science, that he considered the outside phenomena to be the index of the inward disease, and he did not live long enough to examine, and rectify his conclusions.

This is a weakness charged upon his disciples now, by your school; you suppose that we rely upon the establishment of this dogma as the maximum of our science in the investigations of disease, and you look upon it as a phantom of the imagination, to be added to our other multiplied delusions.

To our apprehensions, he who could discover the texture of the wood in contemplating the blaze of a fire, might also in the assemblage of symptoms the transcript of disease, but to our minds, the fluctuations of that blaze are not more variable than the external signs of disease, while the abiding cause remains the same.

Now the question is not with us, as to whether the external signs should guide us in the selection of the drug, but *which* of the external signs; it is not the assemblage or totality of symptoms, but those special signs that unfold the pathological phenomena, that determines the choice. For example: In one class of constitutions that are by no means uncommon, there may be tubercular discrasia at the bottom of every congestion of the brain, lungs and viscera, while the external signs would resemble those of simple congestion. With you this distinction of vital importance to the patient, could make no difference in your practice, while with us it makes the difference of life or death with our patient.—The remedies for simple congestion would prove eminently deceitful, preparing only by their palliation for a deeper outbreak of disease, while the specific drugs for tubercular congestion are brought to bear directly on the very ele-

ment of disease itself, and hence we preserve by this practice life and health, when every other practice fails. If we were to cite examples of mal-practice on this ground, there would be no end to them. A simple congestive disease holding no relation to some special discrasia in the constitution, would be a *rara avis* the writer of this article never saw. Nor can I close this brief notice of the signs of drug indication without expressing my decided approbation of the practice so common with us, of using the sense of touch, in detecting pathological phenomena. The eye and ear may gather the general indications on the surface, but the touch alone, whenever it can be used, is the most reliable witness of the pathological state.

Fourthly: of the duration or period of drug action.

Having sketched the different affinities of drugs with the different affinities of the body, and alluded to the pathological signs that should determine their special indication, we come to the period or duration of their action.

This is a question of the deepest importance, as it regards the repetition of the drug. In the treatment of acute disease, our drugs are generally *short working*, and are repeated in rapid succession in accordance with the emergencies of the case; but in chronic disease our remedies are generally long working, and correspond in their action to the chronic nature of the disease. The knowledge obtained on this part of our science has been chiefly gained by observations, that the experiments themselves could not easily determine.

Sulphur is stated to act from thirty-five to forty days; cinchona forty more; mercury from twenty-one to twenty-eight days, while it is well known to all, and more especially to your school, that mercury, cinchona, as well as those fashionable drugs, strychnine and nitrate of silver, *all* at times enter, by overdosing, into permanent combination with the tissues of the body, holding their supremacy during the remainder of life; and



while the reactionary force is thus imprisoned, the drug holds the key. Have we not a satisfactory example of this in the permanent color given to the human hair by the sub-oxyde of lead?

Is any one so profoundly ignorant as to suppose the constituent properties of the lead to contain the color that is thus imparted to the hair? Is it not known that the hair contains an infinitesimal portion of sulphur, that, by uniting with the lead, forms the compound which gives to the hair its permanent blackness.— And if this subordinate part of our organism is thus so easily and permanently changed, by the action of an appropriate drug addressed to its elective affinities, how does the interest magnify and our responsibilities deepen when we come to address the appropriate drugs to organs that involve the principle of life?

Ought we not first to inquire what are the constituent properties of these organs, what their elective affinities, and what the standard of their susceptibilities to the drugs we prescribe for them. While these points are all open to our experiments upon organs at the standard of health, with what fatal concealment are they closed upon you. Having no specific knowledge of the properties of the drug you employ, and being altogether ignorant of its elective affinities with the different tissues of the body, how can *you* know the disastrous consequences that may follow its use; and hence, how many palsies do we meet with that strychnine has made? How many melancholy faces do we meet with in the street that nitrate of silver has permanently colored with its leaden hue? How many bloated cheeks, ruined teeth and swollen limbs, that mercury has caused, and sallow countenances, with enlarged spleen, tumid abdomen and exhaustion of vital force, far more terrible than exsanguination by the lancet could produce, have been effected by quinine?

If we follow these miserable victims of drug disease to their chambers of despair, we find all their physical sufferings aggravated at night. A tardy fever creeps

insidiously through their veins, with an exalted sensibility to every suffering, with soreness in the flesh, and pains in the limbs and joints, that nothing but morphine will still, and then follows an unquiet sleep, with dreams that impress the day with the images of the night, and thus the day and night follow each other to the grave, in one unbroken succession of physical sufferings, created and multiplied by the means of curing them.

*Lastly*: Having briefly alluded to the subordinate points of interest in drugs, we come to the more important question of their adaptation to the tissues of the body by attenuation. And here we take leave to remark, that it is not the abstract properties of drugs that absorb so much of our attention; but it is the study of their relations to organic life, that is likely to exhaust the years allotted to our pilgrimage.

A granule of gunpowder is an insignificant substance in itself, and when we place it on the palm of the hand and ignite it with fire, its transient flash indicates its weakness; but if this granule should be enclosed in the centre of a granite rock of a thousand tons, and ignited by an electric spark, it would then manifest its power, by bursting the rock asunder and crumbling it to atoms. It is thus with a grain of silica: it is an unimportant atom in itself, but when we place it in its appropriate relations, when it enters into combination with vital forces with which it holds an affinity, it loses its original insignificance, and rises into power as its combinations multiply with the tissues of the body.

This will be abundantly shown when we come to consider the interior tissues and individual organs themselves, the *less important*, the outside indications being first in order.

These relate to age, sex, temperament, constitution, and habits of life. Infants and children are supposed to be more susceptible to the appropriate drug than adult age; this is not the writer's experience: the nerves of sensation are by no means as impressible in the tender age of infan-



cy as in childhood, and is less in childhood than adult age, it is also accounted for by the distension of the tissues by perpetual growth.

In adult age, when the limitation of the organs becomes equipoised by supply and waste, the nerves of sensation are at the maximum of impressibility, and we have found the most reliable standard of susceptibility at this stage of being, while on the downward pilgrimage of life, with some brilliant exceptions, the strength of the drug is to be augmented; but this depends greatly on the habits of life.

Indiscriminate indulgence, of every kind, wears out the sensibility of the tissues, as well as their feelings and functions, and superinduces a premature decay of the physical and mental powers. The value of abstinence and self-denial, in early and middle life, is seen in its perpetuating the feelings of youth into the winter of age, and rendering drugs available for the infirmities of declining years.

In regard to sex, we have the highest testimony that woman's structure began its combinations when man's structure ended. His commenced with crude materials, hers in the refinement of his organization; and the delicacy of her physical framework and the acute sensitiveness of her perceptions render her at times the slave of her emotions; and not unfrequently the victim of drugs.

Next to the consideration of sex, the temperament is of paramount importance. The nervous, the sanguine, the mixed nervo-sanguine, the bilious, and the lymphatic, stand in their susceptibilities in the order they are mentioned, and all require different potencies of drugs to dissipate the combinations of disease, while there are some particular constitutions that have a standard susceptibility in health to drugs that are not in themselves poisonous.

To some the infinitesimal fumes of mercury are poisonous, to others opium in small doses induces delirium, nausea and vomiting, while to others it is a purgative. In others the slightest odor of ipecac, produces asthma; while in some ur-

ticaria or nettle rash, follows the indulgence in shell fish.

In some the smell of a cat will produce fainting, while the odor of roses covers a more expanded ground for syncope. Others are afflicted with a fiery, itching burning from eating strawberries, and some cannot use butter with impunity.

These, though not exceptions, are deviations from the standard rule or principle, that demand our watchful care, for if the ordinary food of life becomes, under given circumstances, potencies that endanger it, the ordinary medicines for disease, when misapplied, may destroy it.

Having considered the outward indication of drugs in their adaptation to age, sex, temperament, constitution and habits of life, we come next to investigate their multiplied relations to the interior tissues and individual organs of the body in their diversified combinations in disease, *where* each vital organ holds its position in deference to the next in order, and where all are harmoniously counterpoised by difference of vital power. In this concentric focus of physiological phenomena, lies all the secret of the attenuation of drugs. It is in this difference of vital force that we behold the different susceptibilities in each organ or tissue of the body to the action of all stimulus, and especially to the elective affinity of drugs.

Apart from the augmented susceptibility to medicinal impressions which inflamed structures acquire, we find all the different organs of the body furnished with a higher or lower susceptibility, according to the number of combinations that enter into their composition—the higher its function and the more expanded its sphere of action as a general rule, it will demand a higher attenuation of drugs.

Of this we need furnish a few examples by way of illustration.

If we take the liver, for an example of a subordinate viscus in the standard of its vital force, we shall find its structure to be divided into two parts, the one brownish red, the other yellowish white. Injections show the reddish substance to differ materially from the yellowish white.



It consists of the capillary vessels of the organ, constituting with a small portion of cellular tissue, a highly distensible structure, erectile and elastic, like the parenchyma of the lungs, and is often the receptacle of those extraordinary accumulations of blood that sometimes swell the liver to double its natural size, without lesion of its structure. Secondly: That the whitish substance is a secreting structure, destined to elaborate bile. Each granule of this whitish substance is supposed to receive a ramification of the vena porta, and another of the hepatic artery, and from which the bile is formed and conducted off by an incipient biliary duct.

It appears, then, that the liver, unlike all other secretory organs, deposits its bile from the mingled blood of its arteries and veins exhibiting in its mixed relation, a lower degree of vital force than that which belongs to most other vital organs.—While in acute inflammations of this organ, we find it to bear larger doses of Aconitum, Bryonia, Kali, Mercury, Nuxvomica. And in its congestions, it receives with avidity larger doses of Cinchona, Chamomilla, Coccus, Ignatia, Sabadilla, &c., &c.

Impressed with this distinction of the relative value of the vital force in different organs, the Homœopathist will approach the eye with all the care and caution that is due to its higher combinations and expanded sphere of action.

Some idea of the extreme minuteness of its workmanship may be acquired, from the fact, that Sir David Brewster has ascertained that the fibres of the magnifier of the Codfish are locked together, by a kind of teeth resembling those of rack work. He found the number of teeth in each fibre to be twelve thousand five hundred. As the magnifier contains about five millions of fibres, the number of these minute teeth will amount to sixty-two billions, five hundred millions in each of the eyes of the fish.

It is quite obvious, that if we should address the diseases of the eye with their appropriate drugs, and with as much precision as we apply the sub-oxyde of lead

to the hair, that slight over-dosing would permanently change the delicacy of its structure, and vision would be destroyed, by the means we prescribe for its preservation.

While, if we should carry out our principles in adapting our attenuations to the number of combinations that enter into its structure, we should be only approximating toward the infinitesimal subdivisions that were made by the great Architect in the construction of this organ.

And now, my dear sir, in taking leave of you at this time, I beg to assure you I entertain none but the kindest feelings toward you. We have both reached the autumn of life, have both had nearly the same amount of practical experience, were both educated in the same school of medicine, and yet we have had abundant reason to differ. Should we on this account impeach each other's motives? God in his wisdom, has seen fit to make no two minds alike, and should we quarrel with each other for this cause—if we do, we forget, "Who it is that made us thus to differ."

I have given you my reasons for my belief, if they are not such as to satisfy your mind, all that I ask is that I may feel that you think I enjoy them honestly.

With these assurances and these wishes, I remain,

Your ob't serv't,  
F. VANDERBURGH.

New-York, June 3d, 1850.

#### AMERICAN INSTITUTE OF HOMŒOPATHY.

The next Annual Meeting of this institution will be held in New Haven, Connecticut, on the second Wednesday of June next.

It is desirable that there should be a large attendance, as many things should be considered in which the interests of Homœopathy are concerned. It is also important that practitioners of the Homœopathic school should be acquainted with one another, and this cannot be accomplished so well as by annual meetings.—Let all our colleagues attend.—*American Journal of Homœopathy.*



## THE HOMŒOPATHIC ADVOCATE.

D. WHITE, M. D., EDITOR.

KEENE, MAY 1, 1851.

### QUACKERY AND QUACK MEDICINES.

We promised our readers that we would point out, from time to time, some of the most prominent causes of disease; and in fulfilling our obligation we would assert that, perhaps there is no one cause so productive of disease and premature death, at this present time, as the use of *Patent Medicines*. Hundreds and even thousands of dollars are annually expended in almost every town and village in New England for articles that are not only useless, but which tend to destroy life and health, either directly or indirectly. For drugs that actually kill eight out of every ten that use them to any extent, either immediately or ultimately.

It is an admitted principle among all classes of Physicians, as well as by those who possess even a correct knowledge of the first principles of Medical science, that no disease affects two individuals alike—that remedial agents act differently on different individuals, even when prescribed for the same disease. Also that medicines affect the same individual differently at different periods. And furthermore a remedy may be well adapted to affect disease favorably in a certain condition of that disease, and if so, it necessarily produces a change in its condition, and a different remedy would be indicated in order to further the cure.—The skillful physician often finds it necessary to change his medicines several times even in order to produce a radical cure in many complicated diseases.

These facts are more or less apparent to every enlightened mind, and why not be governed by them, instead of being duped by those who for "filthy lucre's sake" will hold up to you the very dregs of death, as real panaceas.

But some people seem to have an un-

conquerable propensity for dosing down Patent Medicines. Their large credulity leads them to believe all these venders say with regard to their favorite nostrums; or perchance have heard of its benefitting some one else whom they suppose was in a similar condition. That persons do partially recover in some instances after taking these nostrums, is undoubtedly true, and it is equally true that more persons recover by leaving off all remedies and trusting to nature alone, and why is it? In answer, simply because all the medicines they had previously taken only served to aggravate the disease and weaken the constitution, not being adapted to the cure of their disease. Nature in these instances has had to contend against *disease* and *medicine*, and by leaving off the latter nature was able to effect a cure. Such cases are not unfrequent. In fact we will agree with any patent medicine vender to produce two certificates of equally remarkable cures by discontinuing the use of all medicines where he will produce one cured by his favorite nostrums. It is not the money foolishly spent, nor the inefficacy of the medicines taken, but what is more to be dreaded is the *artificial diseases these nostrums universally produce* upon all who take them to any extent. Yet there is an idea quite prevalent that these medicines are perfectly harmless, because they are said to be purely vegetable, or because these remedies produce no apparently bad effects when taken. Such ideas are erroneous in the extreme, for it is often the case that these comparatively simple medicines, produce the most disastrous results. Can any one perceive the mode by which a vitiated atmosphere produces the colds which have affected almost every one this spring, or at any other time? Have you any sense of its approach until its effects are manifest upon some parts of the organism? or can you define and explain the method in which those deleterious miasms operate upon the constitution to produce cholera, small pox, scarlet fever, or any infectious disease until their



dreadful ravages are apparent in the system? When we reflect how comparatively simple are the causes which produce disease, even so minute that they cannot be detected by our most acute senses, it should furnish all with the most conclusive evidence that no means is too simple to *produce* or *cure* disease.

From the time that Brandreth first introduced his celebrated Pills to the public by flaming advertisements and false pretences, which resulted in such a rich pecuniary reward to himself, down to the present time, hundreds and thousands have followed after him in rapid succession, hoping to reap a similar harvest, until any one would infer, if he should believe what he reads in all the newspapers respecting the curative agents that are there set forth, it would be impossible for any one ever to *die*, if he but took the various remedies there recommended. But what has been the result of all these operations? why diseases of all descriptions have multiplied a thousand fold; instead of curing, they not only augment their number but render them more complicated and difficult to cure. Instead of imparting health and strength, they have sapped the very foundation of our constitutions, thereby rendering us a hundred times more susceptible to any disease, by wholly unfitting our nature for a successful resistance; in fact every one exclaims "How much more sickly people are now than they were in former years." The learned have philosophised upon the subject and some have attributed it to intemperance in eating or in drinking, some to one thing and some to another, when in fact it is mostly *life destroying medicines*, dealt out under the garb of science, and supported by the common consent of the people at large, and sanctioned more or less by physicians. Yes, by men who profess to have acquired a sound medical education, when in fact their very course only serves to show that they are either destitute of a knowledge of the first principles of medicine, or that for the sake of gain they are willing to practice

the most arrant knavery. No respectable man can deal in quack nostrums after obtaining a correct knowledge of his business. We are well aware that the almighty dollar will prompt some men to do almost any thing; but it is only those who have become hardoned to it that will sell his neighbors and friends the very implements of self-destruction for the sake of the profit that it yields. It certainly is no better than highway robbery, for he demands your money or your life openly, and the venders of quack nostrums takes them both by means of deception. Talk of intemperance, the meanness of rumsellers, the pernicious effects of alcohol, &c., which is true, but the time is not far distant when rumsellers will be looked upon as benefactors to mankind compared to the venders of Patent Medicines. Talk about the poison that alcohol contains, and yet swallow patent medicine, alcohol and all, with other poisons perhaps a thousand times more virulent, and call it a real panacea and perfectly harmless! Strange enervation! Some people are so blind that they will "strain at a gnat and swallow a camel."

#### HOW ALARMING.

A committee of the Massachusetts Medical Society, consisting of Drs. Geo. Hayward, J. B. S. Jackson, and O. W. Holmes, propose that homœopathic practitioners be excluded from the Society, hereafter; but while they "believe that the homœopathic physicians are mistaken in their views of the nature of disease and the mode of treatment," they acknowledge that "it would, perhaps, be doing injustice to homœopathy, if it were not admitted that the promulgation of its doctrines had, at least indirectly, been of some service to the cause of medical science. It may have taught us to place more confidence in the curative powers of nature, and less in medicinal agents, in the management of disease, than we have hitherto done."

OH DEAR!! What a sad dilemma we Homœopathists are now placed in. Shut



out from the fellowship of all orthodox M. D.'s, in the Massachusetts Medical Society, yes totally obliterated from their *Sanctum Sanctorum*, and for what? Why simply for believing in the truth, and making an open confession of the same. No matter what a man's position in the medical ranks have heretofore been if he dares to think different from that most august body, he is doomed to suddenly loose all former knowledge and every power of his mind, is at once annihilated, and alas, he is now nothing but an ignoramus, in the opinion of these self called dignitaries. But what are the real merits in this case? In answer, it is an incontrovertable fact, that Homœopathic Physicians taken as a body, are entirely in advance of the Allapothic school as regards true medical knowledge and that they are far more particular in relation to the qualification of their graduates, so much so, that not one half of those who graduate at Allapothic Colleges, could not obtain a diploma from any Homœopathic Institution in Christendom. For to practice the Homœopathic system of medicine successfully, it requires nearly double the study that it does to practise any other system extant. In proof of this assertion we defy any one to point to a single Physician that has renounced Alapothy, and taken up Homœopathy and followed it strictly, but what was considered a good Physician before. These men do not need the protection of any society to sustain them. A successful practice is all an intelligent Physician needs to sustain him. Ignoramuses can find no natural element in our ranks. They cannot comprehend so intricate a science, they may perhaps be capable of understanding some general principles but their craniums are not capable of comprehending the more minute points of any science. These ignoramuses are continually telling the people that there is nothing in the Homœopathic system, that it is a mere shadow &c. Now the so called doctors, are not really to blame. It is not so much a fault of the *heart* as in the *head*. They not being able to see into

this complicated system, they naturally suppose every one as "thick headed" as themselves.

We defer any further remarks upon the subject at this time, but would respectfully call the attention of our readers to the highly interesting letter from Dr. Coggsell, which we copy from the Boston Courier of the 3d ult.

It occurs to us that the non-medical public, at least, might be edified, by knowing what the homœopathists can say for themselves. They are now, it appears, about to be turned out of doors by the Orthodox Med. Fac. Do they deserve it? We pronounce no opinion here. We are reminded of the following spicy defence of the new system, written by Dr. Coggsell of Bedford, and now a member of the House of Representatives, which was published in the Atlas some time since:

MESSRS. HAYDEN & BREWER:—

Gentlemen,—Will you allow me, through the medium of your columns, to invite the serious attention of the public to a subject which has a very important bearing upon the health and happiness of mankind—a subject intimately connected with life and death, and fraught with deep interest to every member of the community. It is my happiness to be possessed of sufficient moral courage to *dare be singular*—especially when duty calls me to the exposure of error and the advocacy of truth. About *twenty years* devoted to the study and practice of the popular system of medicine, founded by Galen 140 years after Christ, have fully convinced me that it is based on the deadliest error, and attended with the most fatal results to the world. My objections to it are unanswerable, and I ask for them the sober consideration of the public as well as of the faculty. 1st. Its acknowledged uncertainty; 2d. Its utter insufficiency; 3d. Its frequently ruinous consequences; and 4th, The want of union among its advocates.

I wish not to detract from the exalted profession to which I have the honor to belong, and which includes many of my



warmest and most valued friends,—yet I cannot answer it to my conscience to withhold the acknowledgment of my firm belief, that *the Medical Profession (with its prevailing mode of practice) is productive of vastly more evil than good; and were it absolutely abolished, mankind would be infinitely the gainer.* Though I spill strong ink, the opinion here expressed is not a *hasty* one, but the result of cool deliberation. I mean just what I have said—not, however, that the established practice *never* does any good, but on the whole, more harm than good. I am well aware that my professional brethren will call me presumptive, for daring to question the infallibility of the allopathic, or common practice, sanctioned by the opinions of seventeen centuries; but I cannot, must not, and will not shrink from known duty, come what may. I claim the privileges of thinking, speaking, and acting for myself, and shall never allow any man or body of men to be my conscience-holder in medical, religious, or political matters. Certainly no one will attribute to me selfishness, in renouncing a popular for an unpopular system, and in giving publicity to sentiments the avowal of which will cost me the friendship of the faculty.

How humiliating soever the confession, I must own that the most of my professional life has been worse than thrown away. Often at the sick bed has my heart bled within me, that I could not relieve the agonized patient, when perhaps I was doing an actual injury to the sufferer. Most earnestly do I pray the forgiveness of Heaven for past grievous errors, and as a partial atonement for the mischief I may have done, I will try to save young graduates from uncommitted guilt. A quarter of a century ago, (1822) I entered Dartmouth College, with the express view of qualifying myself for the responsible avocation of a physician.—Since graduating, my experience has been such as to enable me to form a just estimate of the common mode of treatment, and abundantly to satisfy me that it is utterly unsound in *root, trunk and branch.* It is emphatically a guessing system, and

the chance of a patient's being *radically* cured by it, is about as great as the chance of drawing a prize from among an hundred blanks. It is to be regretted that society is so enslaved to fashion and custom, that nine in ten would sooner *die fashionably* under the hand of a fashionable practitioner, than consult an unpopular one, even though they knew he would restore them to health. But then it is better to die respectably, and in good taste, than to live and be reproached by one's friends.

Leaving fancy practice, and fashionably dying, let us now examine the unfashionable system of homœopathy, of the truth of which I am as perfectly convinced as of the truth of Divine Revelation. Did I believe it an artful innovation, I should be the last person on earth to defend it, for no one cherishes a more uncompromising hostility to medical empiricism than myself. Once I opposed homœopathy as a delusion—spoke against it—wrote against it—lectured against it, and consequently did not adopt it upon trust. Putting it to the test of actual experiment, I have conclusively proved its superiority over the allopathic or old mode. 1st, by its being based upon fixed principles; 2d, by its furnishing an unerring guide to the physician to direct him in the choice of his remedies; 3d, by its "*cito, tuto et jucunde,*" or its curing quickly, safely and pleasantly. It does not weaken, injure, or expose the patient to take cold, and the extraordinary results of repeated trials led me to "believe and be baptized" in the truth of "*similia similibus curantur,*"—that is, *like is cured by like.* For example—a frozen hand is restored to life by the application of snow or ice—this is homœopathy—a burn or scald is almost instantaneously healed by holding the affected part to the fire, or by applying stimulants, as alcohol or the spirits of turpentine—this also is homœopathy. With more than 300 different remedial agents at command, why may not every nameable disease, from a simple cold to their most obstinate chronic malady, be easily cured upon the same



great principle? This new curative method does not claim perfection, for it is yet in its infancy, but it does claim an immovable foundation. It does not profess to perform impossibilities; its most skillful practitioners must lose some, for all must die.

The incontrovertible law of specific remedies was first inculcated by the gifted Hahnemann, the medical reformer of the nineteenth century, a native of Meissen, in Saxony, and now a resident of Paris, where, at the advanced age of 88, he is daily consulted by patients from every nation in Europe. The searching and grasping mind of this modern Harvey, has at last solved the mystery, "*how* does medicine cure disease?" He has done more to advance the healing art than all other writers of the last two hundred years. Among his valuable works are his *Organon*, (the Bible of the physician's library) and his *Materia Medica*, in six volumes. At first he was ridiculed like the immortal Boylston, who, on introducing vaccination into the United States, and boldly testing its efficacy on his own son, only twelve years old, was "laughed to scorn" by the faculty; but soon they did justice to that noble philanthropist.—So with Hahnemann; for a long period he was derided by the profession, but their derision is fast changing into admiration for his mighty intellect, and he is now attracting honorable notices from the first universities in the world.

His new method of curing disease opens an infinitely wide field for the range of the physician, and he who wilfully refuses to explore it for the good of his fellow beings, or thinks it *infra dignitatem* to turn student again, is unworthy of confidence, and ought in honor and honesty to retire from our ranks. It is the bounden duty of the profession to investigate rigidly, scientifically, and fairly, every subject connected with the science of medicine, and decide impartially, although it prove adverse to their private interests. Let the opposers of the Hahnemann theory adopt what course they may, compelled they will assuredly be to fall in

with public sentiment, before whose tribunal both the new and old systems are now on trial, and from which a righteous verdict will soon be pronounced. The success which attends any mode of practice is the best proof of its value. "The tree is known by its fruit."

Being the first to venture to break the ice of Homœopathy in Boston, and the first to disregard high professional authority, it was my lot, for a considerable time, to bear alone the anathemas of the faculty. When I affirmed that a few globules containing the hundredth part of a grain of Belladonna would cure the scarlet fever in forty-eight hours, they were in a rage, like Naaman of old, and their indignant veins flowed quick and full.—Yet such is the fact, and there is no getting over Dr. Holmes's "omnipotent monosyllable, Facts!" Homœopathic globules, though small, like David's sling stones, are able to conquer giant diseases. They forgot, or did not know, that it is not the quantity but the quality of remedy that effects a cure.

On asking them to account for the truly wonderful effects of the *thousandth* part of a grain of vaccine matter, their faces fell to zero—but while they admitted the efficacy of vaccination, without understanding the *why* and *how* of its operation, they would not accept a less remarkable fact, though fully explained. They insisted that all homœopathic cures were effected by the imagination of the patients. If so, why do they not employ it in scores of instances, where their medicines fail? But how can a cure be effected by imagination, upon infants and children, in croup, hooping-cough, teething, and fits—and how in eruptions and inflammations in men and women? "A little philosophy," says Lord Bacon, "makes an infidel, but much, a christian." So with homœopathy—a little acquaintance with it makes a skeptic, but much a convert. Those who oppose it, without testing its merits in their practice, know as much about it as a man would of the interior of a building by merely glancing at the outside. Their unbelief in its



fundamental law, "*similia similibus*," does not disprove that law, any more than the atheist's denial of the existence of God, proves that there is no God.

Alas, for the criminal apathy, indolence and prejudice of the profession! In a recent lecture against homœopathy, by Dr. O. W. Holmes of this city, pronounced before the "Boston Society for the Diffusion of Useful Knowledge," he remarked "If the new doctrine is not truth, it is a dangerous error." He then went on deriding and denouncing the system as a "fantastic theory," without informing his hearers whether he had *experimentally* proved its truth or falsity. Is this candid—is it honorable—is it honest—and can he lay his head upon his pillow with a clear conscience?" He should remember that assertion is not proof, and that it is much easier to ridicule a fact than to disprove it.

Let prejudice, scorn and opposition rave, yet, in spite of all obstacles, the ultimate success of homœopathy is certain, for it is destined to travel the round earth over. Sanctioned by such names as *Trinks, Kopp, Rau Quin* and *Muhlenbein*, it must triumph. A medical revolution has been commenced, and the best educated and most enlightened minds, both in and out of the faculty, are zealously engaged carrying it forward. On the other side of the Atlantic the new system is spreading like a conflagration, and consuming allopathy like stubble wherever it goes. Already it is the prevailing practice in Italy, Germany, France, Switzerland, Denmark and Scotland, and begins to meet with advocates in England and our own country. The highest universities in Europe have their professorships of homœopathy, and although Harvard and Berkshire have as yet avoided a public expression of their opinions upon the subject, the day is not far distant when they will do justice to Hahnemann, by acknowledging the orthodoxy of his doctrines. Hospitals have been established at Leipsic, (the headquarters of homœopathy) Vienna, Dresden, Prague, and Berlin.

The following highly interesting article appeared in the Boston Medical and Surgical Journal of May 3d, credited to an exchange paper:—

"*Homœopathia and Allopathia.*"—"These two systems of medicine—homœopathy against the old practice—have been tested in the Auburn Prison, and according to Dr. E. Humphreys, physician to the prison, the former has taken the palm. Under the homœopathic treatment for six months, *not a single death occurred*, and the amount expended for medicine was \$71,62. Under the allopathic or common treatment for four months, seven persons died, and \$282,54 were expended for medicine."

The fact that Dr. Humphreys was an unbeliever in the potency of "microscopic globules" when he commenced the above trial, speaks volumes in their favor.

During the last five years, more than 400 physicians in the United States have honestly renounced the old practice, and embraced the new, and not one (mark this) has ever recanted. In the cities of New York and Philadelphia, about 100 of the most distinguished of the profession—some of whom have grown grey in the common practice, have abandoned the popular system and espoused the doctrines of the great Reformer. Even in Boston, many of our eminent M. D.s begin to think, that where there is so much smoke, there must be *some fire*—and they are trying the "*similia similibus*" principle in their daily practice. Some of them have the most implicit confidence in homœopathy—they believe, but they have not obeyed the whole of the command, which is, "believe and be BAPTIZED."

Within twenty years, the allopathic or common system of medicine will be numbered among the things that have been, but are not.

As "*Anno Domini*," for the last eighteen centuries, has been a landmark in the religious history of the world, so *Anno Hahnemanensis* will hereafter be regarded as a landmark in its medical history.

Since the verity or falsity of homœopathy can be established only by experi-



ment, (not by argument) I pledge myself to meet any brother M. D. in this city, *globule to pill*, and impartially to test, upon his patients or mine at his option, the comparative merits of the new and old practice—the result to be mutually made known to the public. Is not this a fair proposition?

I close, gentlemen, by thanking you for your kindness, through which I am enabled to call general attention to the most important of all human sciences.

I have the honor to be, with high regard.

Your obedient servant,

FRANCIS COGGSWELL, M. D.

#### HOW TO BE SICK.

1st. Loose from one to two pints of blood from the arm. 2d. Take a dose of Tartar Emetic sufficient to vomit thoroughly. Then immediately follow with some active cathartic (say Blue Pills) and if you are not sick by the time you have gone through with such a course (whether you was well before or not) we will own up that we do not understand the human constitution as well as we ought.

#### HOW TO GET WELL WHEN SICK.

As soon as you ascertain you are diseased, apply at once to a Physician in whom you can place the most explicit confidence, and follow his directions strictly, until you are entirely restored to Health. No matter if you go, or send fifty or an hundred miles for such a Physician. Never employ a doctor near at hand, simply because it costs less. Good advice is often cheaper at one hundred dollars, than poor, gratis, besides your life and health may be of more value to you than dollars and cents.

We would respectfully call the attention of Physicians and invalids, to Wilson's Serpentine Supporters of different discriptions, advertised in this journal, as being altogether superior to any thing of the kind in the market. We have been informed of some remarkable cures, by the use of these supporters where all other kinds have failed.

We have received the first number of the 6th volume of the AMERICAN JOURNAL OF HOMŒOPATHY, Edited by S. R. Kirby, M. D., N. Y. This journal is published on the first day of every month at one dollar per annum in advance.—From the character of this number we should advise Homœopathic Physicians and others, to send the Editor the "one thing needful" and secure a copy of the present volume without delay.

Music delights the ear of a musical mind, and all good musicians are delighted with Messrs Foster & Felt's Æolians and Seraphines. They are pronounced by good judges as being far superior in point of workmanship and tone to any similar instruments. Being personally acquainted with the manufacturers, we can assure our readers that they can order one of these beautiful instruments at any time and be sure of getting just what they bargain for.

Our readers will perceive that we have improved the Typographical appearance of our Journal as we promised in our last number. We owe an apology for presenting such long articles, as in the present number. We shall not probably be guilty of it again. We hope Dr. Coggs-well's letter will be read by every one, as it seems to express our sentiments quite as well as we could ourselves.

#### ALLOPATHIA vs. HOMŒOPATHIA.

These are two entirely different systems of Medical practice, each claiming Superiority over the other and being reverse or opposite in theory and practice, they cannot both be correct, consequently there is error somewhere. How shall we arrive at the real merits in this case? We reply, by comparing theory and practice—by discussion and practical demonstration. A mere assertion is not reasoning. To this end our columns are open to opponents of every discription.—Will they not improve the opportunity of correcting what they call error? or are they adhering to allopathia for its ex-



treme antiquity, (as the Catholics do their religion,) or as one that cannot be supported by sound reasoning?

We earnestly solicit the co-operation of all the friends of true Medical reform in extending the circulation of this Journal.

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# The Homœopathic Advocate

AND

# GUIDE TO HEALTH.

VOL. I.

KEENE, N. H., JUNE, 1851.

No. 3.

From the Cincinnati Journal of Homœopathy.

## HOMŒOPATHY DISAPPROVES OF BLEEDING.

It is unnecessary to prove what every one knows, that blood is a most precious fluid, essential for physical existence, the nutritious growth and vigor of the body, and identified with life itself. Therefore, common sense alone suggests, that we cannot be too careful about its preservation, and ought to avoid its abstraction by artificial means as much as possible. The principal grounds upon which Homœopathy objects to bleeding of any kind, are

1. *Because it is not necessary.* There is no kind of disorder in which bleeding is generally thought necessary for its successful termination, which, according to the testimony of numerous physicians of the Old School, and the unanimous avowal of the properly informed adherents of Homœopathy, has not been cured more successfully, more safely and radically, without than with bleeding.—To be short, we only adduce a few testimonies taken from the writings of Allopathic authors, and at once such as relate to two kinds of diseases in which bleeding is generally thought indispensable, namely, inflammation of the lungs and apoplexy. Thus, for instance, Speranza (Annal. Universal. di. Medicina, volume viii), has published some remarkable observations, which show that, among patients attacked with inflammation of the lungs, treated by Brera, the deaths bear a direct proportion to the number of bleedings. In one hundred cases treated without bleeding, fourteen only died; in one hundred cases in which two or three

bleedings were practised, nineteen died; of one hundred who were bled from three to nine times, twenty-two died; and of one hundred who were bled more than nine times, sixty-eight died.

Krueger Hansen, an adversary of Homœopathy, says: "Bleeding is generally thought indispensable for the cure of internal inflammations, above all, of that of the lungs; but I have observed, for more than thirty years, in more than a thousand cases, that inflammation of the lungs, of whatever intensity, terminate most successfully without any kind of bleeding. I have the satisfaction of not having lost, for many years, one single patient in inflammation of the lungs."—In another place, he says: "I have acquired the firm conviction that any kind of bleeding is as unnecessary for the successful termination of all acute disorders as any kind of evacuates; that, on the contrary, both frequently render the most simple and insignificant disorders complicated and dangerous. It is a pernicious error of physicians to see in all disorders, that occur suddenly and violently, inflammation in the back ground, and to imagine that they can be *cured* by bleeding. They seem to fancy that the blood is a sort of poison, which should be drawn out of the body in every way possible, as soon as a disorder seems to exhibit an inflammatory character. Legions of sick persons have been sacrificed to this erroneous opinion, who, without such treatment, would have preserved their health and life. But as this proceeding has been preached from all medical chairs, for hundreds of years, it remains the order of the day in practice,



and that not only in disease—in which the activity of the process of life is exalted—but also in those wherein it is so much depressed, as in asphyxy, apoplexy, etc. One seldom hears of a person having died of apoplexy and not having been bled; he is said to have died *notwithstanding* that means, though it ought to be said he died *in consequence* of that means.”

With regard to cases of apoplexy, in the greater number of which the physician would think himself guilty of a neglect of duty if he did not bleed copiously, we give the following striking data from an Allopathic work recently published on the subject. Of one hundred and fifty-five cases particularly specified, one hundred and twenty-nine were bled, and twenty-six were not; of the former number, fifty-one recovered and seventy-eight died, therefore, nearly two-thirds; of the latter, eighteen were cured and only eight died; therefore, rather less than two-thirds. In two cases, the temporal artery was opened, and both proved fatal; in fourteen cases, leeches were applied, ten died and four recovered; eighty-five patients were copiously bled with the lancet, fifty-seven died and only twenty-eight recovered. “From these facts,” continues the author, “it appears that bleeding, generally speaking, is so ineffectual a means of preventing a fatal termination of apoplexy, that it scarcely deserves the name of a remedy for the disease; that the treatment without loss of blood was attended with the most success, and the mortality of the disease increased in proportion to the extent to which bleeding was carried: the more copious the loss of blood, the more fatal the disease. It would seem, therefore, upon examination of statistical results, that there is but little encouragement for pursuing the usual, much recommended plan of treating apoplexy by bleeding. A comparison of the success attending the practice of bleeding in apoplexy with that where bleeding was not employed, as shown by the foregoing cases, is decidedly in favor of the latter, and should be sufficiently

correct, from the number of cases reported, to neutralize the far too prevalent idea that bleeding is the only remedy to be depended upon in apoplexy.”

After such statements, it is unnecessary to add one word of our own. It is clear that bleeding in apoplexy is one of those points in the practice of medicine which long habit has sanctioned, and which is kept up through mere routine, notwithstanding that reason and experience should lead us to pursue a different course. In apoplexy, particularly, the vital spark is at such a low ebb already, that we cannot wonder if it is rapidly extinguished by an abstraction of the most vital fluid; and should a patient even escape with his life, he has generally been bled into permanent weakness, paralysis, a great liability to a return of apoplexy, sometimes into idiocy. We might easily increase our proofs of the absence of the necessity of bleeding in diseases by quoting the opinions of celebrated practitioners and authenticated statistical results, if our limits allowed us to do so. We shall only add, that in all cases where derangement of the circulation is manifested, whether by inflammatory action or by a strong determination to a particular organ, and in which alone bleeding might find a shadow of justification, Homœopathy provides means which calm and restore the balance of circulation, without any artificial abstraction of blood. The experience of more than fifty years and the eminent success in acute diseases of thousands of Homœopathic physicians of different countries, proves the truth of this assertion. Homœopathy is enabled, by means of specific remedies, to subdue the derangement of the circulation in inflammatory fevers, inflammations and congestions, with comparative facility, and the only disorders which sometimes offer great difficulty, are those to which a person is subject, and for which he has formerly always been bled and leeches. Acting like other palliatives, bleeding, and particularly leeching, leaves through its weakening effect, that impression on the vitality of the vessels, which calls for



the repetition of the same palliative on a return of the same complaint, and the avoidance of bleeding is thus sometimes made extremely difficult, and requires great skill and practice. However, with this exception, the diseases in the treatment of which Homœopathy is rapidly and pre-eminently successful, are inflammatory fevers, acute inflammations and congestions; and there will be but few Homœopaths who would not rather have such cases to treat than the very difficult and tedious chronic disorders.

2. *Because it is unsafe and frequently attended with dangerous and even rapidly fatal consequences.* The frightful effects of a considerable loss of blood on persons previously in health, such as giddiness, fainting, sickness of stomach, delirium, general coldness, shivering, tremors, convulsions, &c., might alone serve as a useful caution to the reflecting practitioner against the artificial abstraction of blood in disease, if long established custom and ordinary routine did not represent bleeding as indispensable in a great many cases. Every experienced practitioner knows that the degree of susceptibility of being affected by bleeding of any kind is exceedingly different in different individuals, and that some are seriously and dangerously affected by the smallest artificial loss of blood, while others bear large depletions with apparent impunity. There is no criterion whatever to determine the degree of susceptibility beforehand; and therefore in every case, in which bleeding either general or local is resorted to, the patient is exposed to any bad consequences which may follow artificial depletion. Small, spare and apparently weak persons, sometimes bear bleeding much better than could have been expected, and, on the other hand, it frequently happens, that strong, vigorous individuals faint, or are attacked with nausea, vomiting, tremor, convulsions, or even suddenly expire, upon the loss of a small quantity of blood by artificial means. Krueger Hansen mentions the case of a very strong and healthy female who was persuaded to

have herself bled for an occasional oppression of the chest while lying in bed. Three cups of blood were scarcely drawn from the arm when she became pale, cold, giddy, began to vomit, and expired three hours afterward. Doctor Copeland mentions a similar case of a middle aged man, somewhat fat, who had complained of an acute and painful disease, and had been bled only twice on successive days, and on neither occasion to above thirty ounces, yet the symptoms of excessive loss of blood appeared, from which he died in twenty-four hours after the depletion. A Russian gentleman who was ordered to apply twelve leeches on the head for giddiness, from that moment completely lost his memory. An apparently very healthy lady had twelve leeches applied to her hand for inflammation, notwithstanding which, the inflammation only ceased about the sixth or seventh day afterward; but the hand was paralyzed, became withered, and almost incapable of any motion. Persons are not unfrequently met with who suffer in consequence of general or local bleeding from weak eyes, deafness, paralysis, loss of intellectual faculties, trembling of the head and limbs, general weakness, &c. Doctor Marshall Hill has directed attention to the derangement of cerebral functions, such as delirium, convulsions, coma, &c., caused by blood-letting.—Doctor Burrows, after relating a case of delirium tremens supervening at an early stage of pneumonia, which occurred in a dock laborer, says: "The effects of the abstraction of blood upon this man, were very striking. The loss of six ounces, taken by venesection in the upright posture, caused sickness, faintness and profuse perspiration. The report of his condition a few hours after the bleeding, shows how seriously the nervous system resented this shock, and for several days the man's life was in great peril. I could cite from my own case-book, other equally remarkable cases of a similar kind.—Indeed, I have seen patients brought into the hospital with all the symptoms of furious delirium tremens, and when the



nervous symptoms have subsided, I have found the patients were suffering from pneumonia, for which they had been largely bled prior to admission."

Doctor Browne, of the Crichton Lunatic Asylum, speaking of the effects of bleeding in mania, says: "Even as such patients as have been bled, but are ultimately cured, a stage of imbecility approaching to fatuity, separates the period of excitement from that of convalescence. Dementia, directly and obviously follows great evacuations and copious blood-letting, where no symptoms of alienation pre-existed. There is a case under my care, where incurable dementia succeeded the loss of blood in pneumonia. The fatal consequences of bleeding in delirium tremens, have not suggested any warning. Depletion, when the nervous system is in a state of high excitement, proves fatal in various ways. I have seen it induce convulsions, during which the patient died. More frequently, the weakness which supervenes is so great, and so little under the control of medical diet, that, after passing through every stage of prostration and emaciation, the patient sinks from debility or from some acute disease, or, as it were, actually worn out by the irritation of the mental disease. While writing these remarks, a copy of the Annual Report of the Northampton Asylum has been transmitted to me, in which, a table showing the causes of death, contains the corroborative item: "exhaustion from previous depletion, two deaths." Pereira says: "As the patient recovers from the fainting state (induced by bleeding), hysterical symptoms sometimes manifest themselves. Throbbing headache and sleeplessness are by no means uncommon consequences of loss of blood. In some cases, I have seen febrile excitement of several hours' duration, brought on by blood-letting.—Delirium and coma are less frequently met with. Great depression of the vascular system, followed by sudden dissolution, is another occasional effect of bleeding." And in another place, he says: "It ought to be expected that an

operation (bleeding) so powerfully affecting the vital functions, cannot be passive in its influence over morbid action; but the phenomena vary so much in different diseases—and even in the same disease under different circumstances—that it becomes exceedingly difficult to offer any general results.

That the loss of blood is sometimes beneficial, at other times hurtful, is well known. A tendency to hemorrhage has been thought by some experienced practitioners, to be engendered by the application of leeches; then the return of the menses, the aggravation of menorrhagia, hemoptysis and apoplexy, have been found to follow—and apparently the result from the employment of leeches." On the following page, the same author says: "I have yet to notice another class of the general effects of the loss of blood, which may be denominated secondary or remote, and which are in no way useful in the treatment of disease. In some cases, excessive reaction occurs, attended with throbbing of the vessels of the brain, pain and disorder of the cerebral functions. Exhaustion, with insufficient reaction, is another remote effect of the loss of blood. In two cases of infants I have seen this effect, consequent on hemorrhage after a leech bite, terminate fatally. Other secondary or remote effects of blood-letting are mentioned; they consist principally in disorders of the sensorial functions. Having hitherto described the consequences of bleeding generally, I must now refer more particularly to leeching. The constitutional or general effects caused by the application of leeches, are best observed in children and delicate females—more especially the former. I have, on several occasions, seen infants completely blanched by the application of one or two leeches. Pelletier mentions the case of a child six years old, who died from hemorrhage, occasioned by six leeches applied to the chest.—It is quite impossible to say at what age venesection ought to be substituted for leeching, or, in infancy, what number of leeches should be applied, since they



take away such unequal quantities of blood." Nor is the application of leeches without its danger, inasmuch as the animal is of bad quality, or the stopping of the bleeding difficult, or the nurses careless. Pereira continues: "When leeches have fallen off, it is generally desirable to promote the sanguineous discharge; great caution is necessary in children. Some years since, the application of a leech was ordered to the chest of a child laboring under pneumonia; it was at the same time mentioned, that the bleeding should be encouraged. The directions were literally fulfilled; the discharge of blood was assiduously promoted, till so large a quantity was lost, that death was the result. In another instance, two leeches were ordered for a child, aged about eight months, suffering with pneumonia in consequence of measles. The following day, the poor little creature was found in a fainting or rather in a dying state, with face and lips completely blanched. On inquiry, it appeared that the leech bites were still bleeding, and no attempt had been made to stop the discharge, the mother thinking it would be beneficial, more especially as the pneumonic symptoms had considerably abated. As predicted, the little sufferer died within twenty-four hours. Mr. Wilson, quoted by Mr. Wardrop, has related the case of a child where one leech had nearly caused death by a serious hemorrhage."

Though the dangerous effects produced by bleeding, as mentioned by these various authors, are not the constant consequences of that, after all very poor and crude resource of medicine for the treatment of diseases, yet, would it not be wise not even to run the chance of inducing them in any case, and rather adapt those means which supersede the necessity of bleeding, and which Homœopathy offers to every practitioner who will take the trouble of studying it thoroughly. Homœopathy further disproves of bleeding.

[To be continued.]

From the Cincinnati Journal of Homœopathy.

### EXTRACT FROM A LETTER

TO THE LIVERPOOL MEDICO-ETHICAL SOCIETY,  
BY GEORGE HILBERS, M. D.

"But it may be argued, that before any one is justified in departing from established custom on the score of conviction, he ought, at least, to show that his belief is not an idle vagary—that it is the result of patient investigation and careful study. This will compel me, rather reluctantly, to enter into certain personal details; but, in doing this, I am only tracing out a path similar to that which the great majority of Homœopathic converts have trodden, in their passage from absolute scepticism to implicit belief.

"In the year 1843, while actively engaged in practice, my attention was accidentally drawn to the subject of Homœopathy. Though as sceptical of its truth as any one who reads this, I resolved to try a comprehensive series of experiments, rather with a view of proving its worthlessness to others than with any idea of satisfying my own mind—which, in truth, was satisfied already. In accordance with the maxim, that whatever is worth doing at all is worth doing well, I resolved that, if the experiments were undertaken at all, they should want for no care which it was in my power to bestow, to render them conclusive. I determined that every patient who came to me (provided that a short delay was not likely to prove injurious), should take the Homœopathic medicines disguised in the best way I was able, and that they should be persevered with as long as any improvement was visible. Then, if at the end of twenty-four hours, in acute cases, or if a week in chronic, no beneficial change was apparent, other remedies should be resorted to. My position, at the time, afforded me an excellent field for carrying out my scheme. I considered that if there really was any efficacy in the medicines (after making every allowance for my ignorance of their use), sooner or later, I must see some convicting proofs of it. After pursuing this plan for a time, to my extreme aston-



ishment, I perceived that the medicines actually did possess most wonderful curative powers; but I had scarcely ventured to try the treatment in very acute diseases—as croup, pleurisy, pneumonia, &c. Indeed, I was still very incredulous as to the medicines possessing sufficiently active properties to warrant me in trusting to them in such severe diseases. I resolved, therefore, to go to Vienna, where I was informed a hospital existed, in which I might see acute diseases of all kinds constantly under treatment.—With this object in view—as also with a design of getting a thorough knowledge of the system—I diligently attended the Vienna hospital for many months. During my sojourn there, I saw several hundred cases of most acute diseases treated with success which I had never before witnessed, either in hospital or private practice, and I returned to England with my mind fully made up as to the advantages to be gained by using the Homœopathic medicines.

“But again, it may be argued that the force of evidence is so overwhelmingly strong against the truth of Homœopathy, that myself and other converts must be laboring under some extraordinary aberration of intellect, which of itself disqualifies us from holding intercourse with the orthodox, though uninquiring-minded exclusionists. Is this really the case?

“I need not stop to point out the absurdity of seeking for evidence from those whose opinion of Homœopathy has been formed without their knowing anything about it. However true the system may be, but little short of a miracle could convince such persons. They pertinaciously refuse to try the medicines themselves, and as pertinaciously refuse to believe a word spoken in their favor by those who have tried them. If we want to arrive at the truth, we must seek for information from those who, having themselves tried the medicines, are really able to afford it. There is certainly no lack of such persons. It is estimated, that, at the present time, there are nearly two thousand regularly educated Homœopath-

ic practitioners scattered over the various parts of the world, not a few of whom, to use the language of an opponent, ‘are men of high respectability and learning’, twenty-seven being professors in universities. Some have practised Homœopathy twenty, thirty, or even fifty years.—The Physician General of the Austrian army, Marenzeller, is a Homœopathist of more than twenty years’ standing. Is not this very strong testimony in favor of Homœopathy? Can it be conceived that not one of these men are able to discern whether their treatment does or does not influence disease? Many of them, when practitioners of the Old School, were acute-minded enough. And yet, if Homœopathy is not true, in no single instance is ordinary preception combined with conscientiousness. With one or two most unimportant exceptions, I know of no instance where an openly professed Homœopathic practitioner has had occasion to retrace his steps.

“Many of these men have given proof of the sincerity and endurance of their belief, by publishing the record of some of the cases they have treated. One or two examples must suffice. Doctor Handerson, the Professor of Pathology in the University of Edinburg, became a convert some five or six years ago.

“In a work published in 1845, he says: ‘If I knew anything of Homœopathy, whether in my own practice or in that of others, that rendered it unworthy of the earnest attention of medical practitioners, I would not hesitate to make it known.’ His experience, since this was written, must have been very considerable, and the proof that has found nothing that renders Homœopathy different from what he then believed, is to be found in the fact, that he has repeatedly published articles in the *British Journal of Homœopathy*, in which he has, again and again, expressed himself fully satisfied with the results of his Homœopathic treatment of disease. Again: Doctor Tessier, the physician to the Hospital of St. Margaret, in Paris, after trying a se-



ries of the most scientifically conducted experiments, has recently published a record of them—and has openly avowed himself a convert. Space, however, would fail me, if I attempted to enumerate the authors who have written works of the description here referred to. The eminent men I have named, must suffice for examples.

“Various trials of the treatment have been made under the supervision of public authorities. The first occurred in Vienna, in the year 1828. The Government resolved on testing the system in the military hospital of the Josephinum. They appointed a commission of Allopathic professors to inspect the treatment under Marenzellar. As a body the commissioners reported that they were unable to decide for or against the treatment; but two of the number (the eminent professors Jager and Zang), published a brief outline of the cases treated, and expressed their surprise at the happy issue of some of them. Another member of the commission declared his conviction of the efficacy of the system, and has since remained an open adherent to it.

“In 1832, when the cholera was raging in Vienna, the government sanctioned the treatment in the the present Homœopathic hospital, on condition that two Allopathic physicians should be appointed to report on the nature of the cases taken into the hospital, as well as to observe the course of treatment. The report of these commissioners shows that, whereas two-thirds of those treated in the Homœopathic hospitals recovered, two-thirds of those treated in the other hospitals, at the same time, died. Indeed, so striking was the result, that the Austrian government repealed the existing laws against the practice of Homœopathy, and endowed the hospital.

“In 1824, in Naples, Doctor Necker, the physician to the general in command of the Austrian Army of Occupation, opened a sort of dispensary for the treatment of the poor, Homœopathically.—Doctor Quin, now of London; Doctor de Horatiis, physician to the king and to the

military hospital; Doctor Romani, physician to the queen; Doctor Schmitz, surgeon to the Austrian army; Professor Quaranter, of the University of Naples, and several other eminent practitioners, were invited to attend. This enquiry terminated in the conversion of every one of the eminent men here named, all of whom remained, ever after, staunch supporters of Hahnemann’s doctrines.”

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From the American Journal of Homœopathy.

### THE ALLOPATHIC SCHOOL.

If we were to yield to our feelings, we should never pen another article against our opponents. But our judgment dictates to us that it is our duty, with the means at hand, to continue to exhibit to the public the evil of a system of medicine which is destroying the health of our citizens, and filling thousands of graves prematurely. We cannot find it in our heart to wound the feelings, without a good and sufficient reason, of any one of our professional brethren who are opposed to us in doctrine and practice. But truth demands, the public good demands, that we should inflict the wound, however severe the pain.

As a starting point to the subject of this article, let the reader distinctly understand that there can be but two modes of administering medicine to the sick, viz: Allopathic and Homœopathic. The former admits of an infinite variety, without a single clearly defined principle; while the latter cannot be practised except by chance, unless its principles are clearly perceived and strictly followed.—The one is exact and approximates certainty; and the other is loose, indefinite and uncertain. These are now established facts, which at this period cause the most unheard of writings throughout the entire Allopathic school.

We can scarcely believe what we hear and see—the phenomena to which we refer, is unparalleled in the history of the world. For twenty-four hundred years a mode of medical treatment of the sick has been pursued without any essential



change, and for thirteen hundred years of that time, the doctrines and practice of one man controlled every acknowledged practitioner, no one of these daring to gainsay or express a doubt of the truth of the commonly received doctrines; and not only so, but the image of Allopathy, notwithstanding her ugliness, was seemingly indelibly stamped upon the minds of the people in every part of the civilized world; and her system advocated with a zeal and honesty worthy of all praise, by the most talented and learned men the world ever knew; yet, with all this fortress-like protection, which could only be disturbed by the power of Omnipotence itself, fifty years ago, the sufferings of a sick world became so extreme by the very means employed to relieve it, that the cries of the distressed reached the throne of God. He, in his usual policy in the management of human affairs, selected and qualified one man, as the medium of conveying a safe and more certain mode of relieving human maladies than had hitherto been known. The system of healing revealed through Hahnemann, was so directly and completely opposed to that which prevailed, that its theory alone accomplished but little; but when one and another afflicted with what was thought, and so declared by old school physicians, to be incurable maladies, tried the new system, of treatment, and found rapid and permanent relief, the people began to proclaim their happy experience of Homœopathy, and the number increased from year to year, every one bearing the same testimony. The influence thus combined became a sort of battering ram to the old walls of Allopathy, which had been building for ages, and which were so thick and strong, that they were thought quite impregnable. But truth, that mighty antagonist of error, has accomplished wonders in the last fifty years in exposing the false theories of Allopathy, as well as demonstrating the dangerous tendency of her practice.

So powerful has been the influence of Homœopathy on the profession, as well

as on the people, that the Allopathic school itself is in a state of amazement. It is deeply mortified to find the rapid inroads which Homœopathy is making, the effect of which is, that the practitioners of Allopathy have been compelled to modify their practice by almost renouncing the lancet, leeches and cnps; by diminishing the quantity of medicine, and an acknowledgement that salivation by mercury is not necessary. True, there are those who still adhere to the "heroic" practice, but they are comparatively few, and, generally, esteemed the most ignorant of that school. Things have changed in another respect, since the promulgation of Homœopathy. The time was, that a physician was hardly acknowledged until he was at least forty years old, but now, the juniors, who are not wedded to old and doubtful measures, secure the confidence of the people by yielding gradually to the convictions of their own minds, induced by the prevalence of Homœopathy; and although their practice is yet uncertain and unsafe, still, it is not as pernicious as the old "heroic" practice by the lancet, emetics, cathartics, &c.

Another change has been going on for the last few years, which begins to be manifest, and causes much anxiety among the professors of our colleges.—That to which we refer, is the spirit of toleration which prevails among students of medicine. A very large proportion of the graduates of our medical institutions will not allow themselves to be unduly prejudiced against Homœopathy, but resolve to investigate, secretly or openly, the claim of the new system of medicine. In one college, of over 400 students, an unjust attack upon Homœopathy and homœopaths would not be endured; a single attempt was promptly put down by a decided expression of disapprobation on the part of the students.

In a word, the old Allopathic practice has already received a blow, from which it can never recover; and the advice of Dr. Forbes begins to produce effects everywhere, and the restorative powers of



nature are applauded to the skies, and thereby Allopaths pretend to account for, and acknowledge at the same time the success of Homœopathic practice.

Allopathy is beyond doubt doomed to annihilation, and the time of her execution depends upon the strictness of Homœopathic practitioners in adherence to the law, *similia similibus curantur*.

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## THE HOMŒOPATHIC ADVOCATE.

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PUBLISHED UNDER THE PATRONAGE OF THE  
N. H. HOMŒOPATHIC FRATERNITY.

D. WHITE, M. D., EDITOR.

KEENE, JUNE, 1851.

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### TO OUR READERS.

IN consequence of indisposition, the publication of this number has been unavoidably delayed, and this is our apology for the want of editorial matter in this number of the Journal. It will be seen by referring to the proceedings of the New Hampshire Homœopathic Fraternity, held on the 3d inst., that a Committee was appointed to co-operate with us in the future management of this Journal. Consequently our readers may expect that all future numbers will be published with regularity.

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### THE NEW HAMPSHIRE HOMŒOPATHIC FRATERNITY.

THE regular Meeting of this Fraternity was held at the office of Dr. Morrill in Concord, according to adjournment, June 3d. Dr. J. Herrick was elected Chairman, and Dr. J. F. Whittle, Sec'y.

Drs. J. Le Bosquet and W. P. Gambell were unanimously elected members of this Fraternity. Dr. White was proposed for membership.

Voted to suspend the rules in order to

take some action in regard to the Homœopathic Advocate and Guide to Health.

It was moved that a committee of three be appointed by the chair to aid and co-operate with Dr. White in the management of the Homœopathic Advocate.—Drs. Morrill, Whittle and Woodbury were appointed on that committee.

The following resolutions were offered and unanimously adopted:

*Resolved*, That a Committee of five be appointed to present a memorial to the present Legislature, asking for an act of incorporation for the New Hampshire Homœopathic Medical Society. Drs. Merrill, Herrick, Peterson, Whittle and Le Bosquet were appointed on that committee.

*Resolved*, That we feel deeply interested in the circulation of the Homœopathic Advocate and Guide to Health, and that we will do all in our power for its support, by contributing to its columns and extending its circulation.

It was moved that Articles 4 & 5 of the By-Laws be passed over which was adopted.

*Voted*, That the proceedings of this Meeting be published in the Homœopathic Advocate and Guide to Health.

*Voted*, That the next Meeting be held at the office of Dr. Peterson in Weare, on the 3d Tuesday in September next, at 10 o'clock, A. M.

J. F. WHITTLE, SECRETARY.  
Concord, June 3, 1851.

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The next annual meeting of the American Institute of Homœopathy, will be held at New Haven, Connecticut, on Wednesday, June, 11th. New Hampshire, we trust, will be well represented.



**DIARRHŒEA.**

Most persons are to this day impressed with the erroneous idea that diarrhœa is a cleansing necessary for the recovery of the patient. It is true, that some diseases terminate in a diarrhœa, but it is, also, the commencement of other diseases and must always be considered a morbid state of the functions. The mistaken sensation of relief and weakness after purging or after artificial diarrhœa, is, by many persons looked upon as healthy and agreeable, merely because they have previously been in a different and opposite state of disease. Thus, many consider the excitement consequent upon drinking brandy or strong beer as healthy, because, they feel uncomfortable without it, whereas they are, in reality, in a more unhealthy condition, whilst they imagine themselves better. Persons who think that they cannot remain in good health without aperient medicines or artificial diarrhœa, should, when they feel constipated, try first the dietetic rules pointed out under constipation, and they will find that the latter frequently cure without causing any diarrhœa. Persons who have a natural or artificial diarrhœa, however, should not stop it by artificial means, such as wine, brandy, and the like, but should let it take its course, and use those medicines which will effect a cure in a natural manner. Astringents are not always dangerous, but very frequently so, particularly to children and aged persons, or to individuals who are suffering from another complaint.

When the consequences of suppressed diarrhœa make their appearance, they are called dyspepsia, liver complaint, &c., and the worst of it is, that they cannot be so easily removed. To believe, however, that suppressing the diarrhœa is only dangerous, because it prevents impurities from escaping, is also a mistaken idea. Suppressing a diarrhœa is only dangerous because it is changing one disease into another—and because we cannot know what that second disease will be; generally, it is a worse one.—Most of these impurities exist only in

imagination. If, however, there are real impurities in the body, they will be discharged much sooner with the natural secretion than during a diarrhœa, which, in fact, always leaves impurities behind, and which the natural secretion afterward has to carry off. When the secretion is costive and hard, nothing can remain in the intestines; a fact so evident that every one can understand it. The intestines are a tube, which is first narrow and widens gradually. It is not a hose, as attached to a fire engine, where it is necessary to apply pressure at one end, in order to force the contents out at the other; it is not a dead tube but a living one, which is in constant activity; this activity, when regular, allows nothing to remain—only when it is irregular, or when it ceases, can this be the case.—In diarrhœa, particularly when produced by aperient medicines, this action is very irregular and hurried in the attempt to rid the body of the poisonous purgatives—which, when accomplished, leaves the intestines, of course, very weak and relaxed. If the purgative were not a poison, it would not purge at all, for only such things as the body cannot suffer but ejects, act as aperients. The poisonous effects of these medicines become most evident when they remain in the body; for when the body has not the power to reject them, they show their whole force as poison. You will be told that it is the disease which produces these symptoms, but do not believe it—it is false.—More persons die of magnesia or castor oil, and more children of rhubarb, than of arsenic, of which every one is afraid. With costive evacuations the action of the intestines is greater, or the excrements could not be ejected—and, consequently, nothing can remain behind—for the hard excrements always fill the intestines completely, which is never the case in diarrhœa. When the action of the intestines stops, it is true, all remains stationary; but it can easily be excited again, as has been shown under “Constipation.” Doctors who dissect thousands of bodies, almost always find impurities in



those who have had diarrhœa, but never in those who have been constipated."

### CONSTIPATION.

"The first observation we have to make on this complaint, and which may well consider problematical, is, that every one whose bowels are constipated, may congratulate himself that he has no worse complaint. Whoever has paid attention to the subject, must be aware that nearly all persons who are disposed to costiveness, live long and keep their strength, except when they injure themselves by taking aperient medicine. Those on the contrary, who are subject to frequent diarrhœa, are early in life debilitated and seldom grow old. No diarrhœa can appear where there is not some poisonous, noxious matter or morbid disposition in the body, while, on the other hand, much perspiration and the eating of animal food are sufficient to cause constipation. The very popular opinion that purging contributes to health, not only when the body suffers from sickness, but also occasionally, when it is in a healthy state, and that impurities are driven out of the body by it, is entirely erroneous and without foundation. It serves to keep up the sale of drugs, and it has been repeated for some years until it is almost universally received. It is a part of the traditionary medical creed of the world, and no one dares to doubt it. Physicians spread and encourage this idea, because their whole art consists chiefly in bleeding, purging, and giving emetics. This creed is the pivot upon which the whole of the old system turns, and patients, deferring to authority, must needs submit. When this erroneous method of treatment is prescribed with due confidence and solemnity, heart and purse, (but not always the bowels,) open and persons actually in sound health feel a downright longing to be properly scrubbed and cleaned inside.

Every one who will make the following experiment upon a horse, or upon himself, will be convinced that our opposition to purging is well founded. Let

aperient medicines be taken for a week, and, however good may have been the state of the health previously, at the termination of this period all sorts of impurities will be discharged, particularly after jalap and calomel. As this happens in every instance, either, to man or beast, and even to those who have never been ill, it is a proof that these impurities have been artificially produced by drugs. We are frequently able to judge from the nature of the secretion, what medicine has been administered. After salts, the evacuation always smells like rotten eggs; after drastic gums, they are thin and watery; after mercury, green, and after magnesia and rhubarb, generally sour, &c. When we inquire into the cause which produces this purging, we find that all poisonous substances have a similar effect, and that for this reason we may class the purgatives with propriety among the poisons. Some esteem them a real godsend, and imagine that these drugs have been created for this very purpose. It might as well be supposed, that the rattlesnake and the tiger are created to destroy us. But if we admit that these drugs are intended to be used as medicines, it is no reason, because we see them produced in great quantities, that we should make an extensive use of them. Virulent poisons, although given but in small portions, produce vomiting and purging, or injure the stomach. The less virulent poisons are called purgatives, merely because they do not kill immediately, but are generally rejected by nature.

Persons suffering from constipation, and seeking occasionally to be relieved, or suffering from other complaints connected with it, should take regular exercise daily. At the same time care should be given to the manner of living; moderation in the use of meat, which must not be eaten three times a day, is to be observed; a free use of things salted is to be avoided, mastication attended to, especially if teeth have been lost, the food eaten to be well cut up, and a considerable quantity of vegetables, fruit and



bread to be taken with meat—soup to be indulged in, tea avoided and all spirituous liquors and beer which contains narcotics—sour milk or buttermilk to be preferred,—despised as these things are, yet the cow gives us nothing more wholesome, both for children and grown persons. Persons, with whom constipation is a complaint, should also always eat fruit at dinner, and dried fruit in preference, or good ripe apples; instead of butter and cheese, they should use apple sauce or apple butter; they should not chew or smoke before meals, or should give up smoking altogether, which besides being a filthy habit, affects the saliva; finally, they should accustom themselves to drink a glass of water before going to bed.”—*Dr. Herring.*

From the Water-Cure Journal.

### GOSSIP FROM BOSTON.

BY NOGGS.

DEAR GOSSIPS.—“Great is the Diana of the Ephesians,” great is the “Autocrat of Russia” but greater still is the ipse dixit of the medical faculty.

The sun of Physicdom refuses any more to shine upon the heretical Homœopath, and the moon thereof has withdrawn the light of her countenance, and woeful is the darkness of Boston, where the Hahnemannians dwell.

Yes, the awful fiat has gone forth, that the dealers in little pills are not, and by right ought not, to be free and equal with the glorious disciples of Esculapius, men who for centuries have been the lawful administrators of the big boluses, the powerful powders, the potent pills, the biting blisters, and the almighty emetics!

It is not for a moment to be thought of, say the Allopaths, that men who don't know a pill bigger than a pin's head, or powder preceptible without a microscope, shall be entitled to like privileges and immunities with those who are *au fait* with pills as big as bullets, and powders as large as any decent sized throat can swallow! Or that persons who don't bleed, puke, or physic, should have the

same rights guaranteed to them, as those who practise these arduous operations.

Where is the justice, says the charitable Dr. Oh, W. H., in admitting to equal rank the man who has no anxieties, whose doses by no possibility can poison, who never has to wait for emetics to operate and turn the stomach right side out again, or to wait hours and hours for physic to operate, which we poor devils have to, knowing that it certainly must kill the patient if it don't operate, and that too, perhaps, when it is the only paying patient we have got! Oh, says the indignant doctor, it is too “damnable” to think of.

And then again, says the infuriated, because ill-used, doctor. Am I, who have furnished myself with lancets, scarificators, &c., &c., who it may be has to open a half dozen veins at one time, before I can get blood enough to reduce my patient to the staying point, and perhaps then have to work like a horse for many hours to get my patient up from her syncope to consciousness again; or that one who has to toil and suffer like a haunted man, in order to make blisters—which as everybody knows, have no feelings themselves, however much they make others feel—draw; and lie all night rolling and tossing in bed, with the ghost of departed patients shaking their chains at them, and swearing vengeance for giving them that last dose, which made them “shuffle off their mortal coil,” and start for the unreturnable “bourne,” long before it was any part of their intentions or God's economy for them to go.—Again, says he, think of our sufferings, compared with the homœopaths; they have the perfect consciousness of knowing they can do no harm, while we are constantly in fear that our medicines may not be what we think them, or that they will not operate as they ought to. Just imagine, dear public, a patient, a delicate female, perhaps, with a dose of submurias hydrargyri—what the vulgar people persist in calling “calomel”—which I assure you we seldom give!—and which every scientific man knows



ought to act upon the liver, and nowhere else, going deliberately and with malice prepense, to the glands of the mouth, and then and there "levying war" upon these innocent organs, causing the tongue to swell and protrude from the mouth for days and days together, the patient unable to swallow anything but liquids the while, and hardly those—to say nothing of the horrid prostration which ensues, and the many irremediable ills superinduced thereby. It is too absurd, says the Dr., to think of, that we who have to suffer all this, are to be put on a level with the "infinitessimals," who don't know blisters or bleeding, puking, physicing or salivation!

But, says Dr. C., on the other hand, our patients get well and yours don't, and that's enough.

Ay, that's the d—l on't, says Dr. Allopath; you have all the luck and none of the work, and we the reverse—but that's not the question. "The laborer is worthy of his hire," and we are the workies and should have the pay. In short, the Dr.—Oh W. Allopath—is on little doses as well as other folks, and has spared no pains to destroy the small doses, albeit he himself is the most infinitesimal portion of humanity, physically speaking, we have in all the land round about Boston. But, though small, he's spunky, and can wield his tongue and pen almost as well as his scalpel—and he doses—in about the same way, too, viz:—to cut off all excrescences—it is therefore chiefly to please him, I presume, declared by the august Medical Faculty of Boston, in solemn conclave, that henceforth no cure shall be considered valid and entitled to pay, that is not performed by doses that have size, taste and smell, and that leave lasting evidence in the system that they have been there, "and that no man shall be considered worthy of our fellowship who recognizes the right of the recuperative powers to get a patient well without the aid of drugs, medicines or 'die-stuffs,' in doses not less than one grain each, to be given at least once in four hours; also, that it is in all

cases perfectly justifiable to give emetics and cathartics, as the *prima viæ* must be clear to begin with, and we have no certain way of finding out this except by these means." Some folks laugh at all these doings, and, say they, a man has a right to get well without medicines, if he can, but they are "infidels"—medical sceptics.

Dr. Oh W.—&c., is evidently of Dutch descent, as he judges by the quantity more than the quality. "Mine Got," said the Duchman, "does you call that picture cheap at five dollars, with those little pet hands and features—vy I can get one in my own country vith feet and nose three times as pig, for one half the money!"

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We have received the first number of the HYDROPATHIC ENCYCLOPEDIA, a complete system of Hydropathy & Hygiene. An illustrated work to consist of eight numbers not less than 100 pages each, embracing:—

1st, the outlines of Anatomy, illustrated.

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By R. T. TRALL, M. D. Fowler & Wells, Publishers, 131 Nassau St., N. Y. The price of the entire work is \$2.00 or 25 cts. a number.

~~~~~  
Some one says that the best vegetable pill ever invented is an apple dumpling.



THE HOMŒOPATHIC ADVOCATE, Vol. 1, No. 1. No system of medicine is more inviting to ridicule, or has been more mercilessly subjected to it than that of which Hahnemann was the founder. Almost every principle which it lays down appears at first glance so absurd as to deserve nothing but contempt. And yet the man of candor, who conquers this instinctive feeling, and bestows upon Homoeopathy a serious consideration, will be compelled to admit that there is a strong groundwork of common sense underlying the system. Having ourself experienced some, and witnessed more, of the power of those ridiculous little portions, we are glad to see that the claims of that system of medicine are to be brought before the public in a more accessible form than has hitherto been used. The Advocate is a monthly of 16 octavo pages, published by D. White, M. D., Keene, N. H., for fifty cents per annum, and will do abundant good if it can secure an abundant circulation.

WILL the Editor of the Brattleboro' Eagle accept our sincere thanks for the above favorable notice of our Journal and the cause of Homoeopathy. If there is one thing that we admire in man above another, it is independence of thought and speech. Whatever principles a man entertains, or whether they are in harmony with our own, we like to see them stand out boldly in defence of those principles. We are acquainted with several conductors of public Journals who are Homoeopaths in every sense, yet for fear of offending some of their patrons they dare not speak out upon the subject. Such ideas are extremely erroneous. If the publisher of the Eagle loses any subscribers by speaking out boldly in favor of Homoeopathia he is hereby authorized to transfer them to us, and forward the bill.

There are more persons suffering from the deleterious effects of medicine than all other diseases. Do we oppose Allopathy from interest or principle?

A few days since, we received the first number of THE HOMŒOPATHIC ADVOCATE, edited by D. WHITE, M. D., Keene, N. H. We welcome into the editorial field, this new soldier of our cause. The *Advocate* is a sixteen paged octavo, published in neat style, and issued monthly.—Dr. WHITE will permit our fraternal greeting, and be assured that we shall be most happy to contribute to the success of his praiseworthy enterprise, by any means within our power. New England has been sadly wanting in efforts of this character. Small, cheap journals, adapted to the capacity of the non-professional, are doubtless, most potent means in disseminating the knowledge and faith of our cause.

We wish there were within the borders of our land several hundred such papers, engaged in the advocacy of the New School System.

WE shall claim indulgence for inserting the above favorable notice of our Journal, from the fact of its being taken from the *largest* and one of the most ably conducted Homoeopathic Journals in the United States. The Homoeopathist is conducted upon a plan calculated to interest physicians as well as the non-professional public.

It has just entered upon its 2d volume very much enlarged and otherwise improved. We hope the Homoeopaths of New England will make themselves interested in this Journal and manifest the same, by sending the publisher a large list of Subscribers. We shall look with eagerness for future numbers.

#### CINCINNATI JOURNAL OF HOMŒOPATHY.

THIS is a new monthly periodical of sixteen pages, published in Cincinnati, Ohio, and edited by Drs. Ehrmann, A. Miller, and G. W. Biglar. This Journal is a strenuous advocate of the true Homoeopathic doctrines, and with such men to conduct its editorial department, it cannot but become one of the first journals in America.



**THE WATER-CURE JOURNAL.**

WE have some time read or heard of an account of two armies who had been several hours engaged in a severe conflict in which neither party conquered, and when near sunset, a noble stream of pure water happened to divide the two armies. Officers and soldiers being fatigued and thirsty, without a word being interchanged on either side, every man laid down his arms, and both armies walked deliberately to the stream and quenched their thirst, as though the best possible friendship existed between them. And, although we may disagree with its editor on some points, yet we most cheerfully lay down our arms and go in for the *water*. We believe water to be *one* of our best remedial agents. Be this as it may, the *Water-Cure Journal* is one of the cheapest publications in christendom, and contains a large amount of valuable information, aside from Hydropathy. Its unprecedented popularity has obliged its publishers to commence a new volume on the first of July. Now is the time to subscribe: terms \$1,00 per annum in advance. Fowler & Wells publishers, 131 Nassau St., N. Y.

Will correspondents please send in their articles for the July number as early as the 15th of this month. And thereby give us ample time to get out the next number earlier.

To our PATRONS. We would respectfully give notice that we have so far recovered from our sickness, as to enable us hereafter to attend to calls in our profession as usual. Persons coming from a distance to consult us, would do well to write to us before hand, stating the day and the time of day they would visit us. As we are necessarily absent from home a large share of our time, by giving us notice we will try to be at home when they call.

The Board of Supervisors of Albany have appointed a homœopathist to the office of county physician.

A lady asked a physician if snuff was injurious to the brain. "No," said he, "for nobody who has any brains ever takes snuff."

WANTED, a driver for the last stages of consumption; an Allopathic physician preferred.—*Water-Cure Journal*.

There are plenty of them in this vicinity, Mr. Journal, who have nothing else to do, and many of them are experienced in the business—i. e., in driving from time into eternity.

We have received several valuable publications which we have not space to notice in this number, but shall appear in our next.

Our neighbor of the Allopathic school, who doctored a child a week for MEASLES, which proved to be the scarlet fever, can't appreciate Homœopathy.

### Western College of Homœopathic Medicine, at Cleveland, Ohio.

The Lectures of the Regular Course will commence annually, the first Monday in November, and continue seventeen weeks.

|  |         |
|--|---------|
| Amount of fees for a full course of Lectures,  | \$55,00 |
| Matriculation fee,                             | 5,00    |
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Preliminary Lectures will be delivered in the College from the first Monday of October until the commencement of the regular course.

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| Practical Anatomy,  | 10 00    |
| Graduation fee  | 30 00    |

The Commencement will take place early in March.

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AND

**GUIDE TO HEALTH,**

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and published in monthly numbers of sixteen octavo pages each, making in all two hundred pages for the low price of fifty cents per annum in advance, or five copies for two dollars.

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# The Homœopathic Advocate

## AND

# GUIDE TO HEALTH.

VOL. I.

KEENE, N. H., JULY, 1851.

No. 4.

### HOMŒOPATHY DISAPPROVES OF BLEEDING.

[CONCLUDED.]

3. *Because it is disadvantageous and injurious in regard to disease itself.* In all cases of disease, whether acute or chronic, wherein the circulation is in any way deranged, such derangement is not owing to an actual increase of the quantity of the blood, but, like other symptoms, to a morbid cause, which ought to be neutralized by suitable remedies. A mere mechanical evacuation of the blood cannot have a direct curative effect, because it cannot remove the morbid cause of the disorder; but it is, at best, only an indirect palliative mode of treatment, in so far as it may relieve the urgency of the symptoms. But when we consider the effects of bleeding:

A. In acute disease, and among them in such as are said above all to require bleeding, namely, inflammatory fevers, inflammations and congestions, we find

a. *That bleeding has not always that palliative effect, or has it only for a short time.* Although its primary effect is to reduce suddenly the action of the heart, yet its secondary, and one which too frequently follows, is a state of reaction, a great increase of vascular excitement which is very often mistaken for an increase of the disease, and is treated accordingly by repeating the bleeding. How injurious and often fatal this very common mistake, which is of daily occurrence among the less observing portion of medical practitioners, proves in its consequences, shall be mentioned below. We shall here quote the very sensible remarks of Doctor Copeland on this sub-

ject. He says, "In cases of excitement, where the vital and nervous power is not depressed and the blood itself rich or healthy, reaction generally follows each large depletion, and thus often exacerbates or brings back the disease for which it was employed, and which had been relieved by the primary effects of the evacuation. This is more remarkably the case in acute inflammations of internal viscera—particularly of the brain or its membranes. Thus, every observing practitioner must have noticed, that a large depletion, when carried to deliquium, will have entirely removed the symptoms of acute inflammation when the patient has recovered consciousness, and that he expresses the utmost relief. But it generally happens, that the inordinate depression, the very full syncope, that is thought essential to the securing of advantage from the depletion, is followed by an equally excessive degree of vascular reaction, with which all the symptoms of inflammation return; and the general reaction is ascribed entirely, but erroneously, to the return of the inflammation, instead of the latter being imputed to the former, which has rekindled or exasperated it when beginning to subside. The consequence is, that another very large depletion is again prescribed for its removal; and the patient, recollecting the relief it temporarily afforded him, readily consents. Blood is taken to full syncope—again relief is felt—again reaction returns—and again the local symptoms are reproduced; and thus, large depletion, full syncope, reaction and the supervention on the original malady of some or all of the phenomena described above, as



the consequences of excessive loss of blood, are brought before the practitioner, and he is astonished at the obstinacy, course and termination of the disease, which, under such circumstances, generally ends in dropsical effusion in the cavity in which the effected organ is lodged, or in convulsions, or in delirium running into coma; or in death, either from exhaustion or from one of the foregoing states; or more fortunately, in partial subsidence of the original malady and protracted convalescence. Such are the consequences which but too often result—which I have seen on numerous occasions to result, when blood letting has been looked upon as the only or chief means of cure—the ‘*sheet anchor*’ of treatment, as it has too frequently been called and considered during the last twenty years.”

*b. That bleeding in acute disorders frequently interferes with the radical cure of the disease, creates new complications, and induces a long convalescence.* These too frequent consequences of bleeding are particularly conspicuous in inflammatory fevers, inflammations and congestions of the internal viscera. The urgent symptoms may be diminished in intensity, but the morbid cause not being neutralized by bleeding, the disease itself is generally only reduced to a certain point; and vital power being then too much exhausted to terminate the *whole* morbid process, it frequently remains on that point in a chronic form, although the patient may recover from the acute disease itself; a termination which may be looked upon as comparatively fortunate, when it is considered how often these disorders end fatally through exhaustion induced by injudicious bleeding. Thus we frequently see chronic catarrh remain after acute inflammation or congestion of the brain; chronic irritation of the coats of the stomach after acute inflammation of that organ; chronic costiveness or relaxation of the bowels after acute inflammation of the abdomen; chronic liver complaint after acute hepatitis, etc. In inflammatory fevers, in which the above mentioned

reaction of the vascular system after bleeding is particularly manifest and which generally follow a certain regular course in spite of medical treatment, we often observe, that after sanguine depletions, the inflammatory disorder changes into one of a nervous, typhoid character, from which recovery is long and precarious. There is no doubt that many patients die of primary or consecutive typhoid fever in consequence of their strength having been too much exhausted in the beginning by the improper abstraction of the vital fluid, and by other weakening measures; an exhaustion which neither brandy, nor wine, nor any other of the multifarious stimulants, then resorted to, can ever repair. The same frequently happens in acute inflammations of any of the internal viscera. The pulse, in consequence of repeated bleeding, often suddenly sinks, becomes small, wiry, contracted, and yet the inflammation is not subdued, and further bleeding cannot be ventured upon. If such cases terminate fatally—as they too frequently do—we may fairly assert that the patient died in consequence of bleeding, and not of the disease. There is no doubt—and the success of Homœopathy in acute diseases sufficiently proves it—that if bleeding was altogether banished from medical practice, the common ideas of the danger of acute diseases would be materially altered. With regard to convalescence, those who have seen patients recover from severe acute diseases, which have been under Homœopathic treatment, must have been struck with the rapidity with which the patient generally recovers his strength and former health.—The cause of this is not only that the disease has been thoroughly subdued by specific remedies, adapted to the individual case, but also that the patient has not been artificially weakened by bleeding, blistering, and similar measures. It is, on the other side, a well known fact—and one of every day's occurrence—that recovery after acute diseases, which have been treated by Allopathy, is both protracted and precarious, and often more



dangerous than the original disease, owing to the disorder not being radically subdued or the patient being exhausted in consequence of previous bleeding and other debilitating remedial measures.

*c. That bleeding renders the patient very liable to a return of the same complaint.* This is particularly the case when the patient is treated with local bleeding, namely, leeching or cupping, for irritation, inflammation, or congestion of a particular organ. Every organ has its own characteristic share of vitality, and local bleeding, more than anything else, weakens the organ thus treated in such a peculiar manner, that it remains for a long time—sometimes for the rest of the patient's life—a weak point and unable to resist the reappearance of similar affections upon slight causes. Thus, we see patients who have been bled, leeches and cupped for an attack of the headache, tendency of blood to the head, inflammation of the eyes, sore throat, croup, bronchial catarrh, inflammation of the lungs and other viscera, rheumatism, piles, suppressed menses, &c., extremely liable to be attacked, upon comparatively trifling causes, by the same complaint, which has been treated by local depletion. It is, then, extremely difficult to avoid having again recourse to the same palliative means, in proportion to the frequency of the return of the complaint, general and local bleeding becomes more and more urgent and difficult to avoid—to the manifest detriment of the patient.

*d. That bleeding in acute cases becomes the indirect cause of many chronic disorders.* It has been mentioned that bleeding is, at best, an indirect palliative mode of treatment, inasmuch as it may relieve the urgency of the symptoms; but that it cannot subdue and neutralize the morbid cause upon which the derangement of the circulation depends. When, after the symptoms have been reduced by depletion to a certain point, there is sufficient vital energy left for the purpose, the disorder may be overcome radically; but if such is not the case—as it

too frequently happens—then the acute disorder may either simply assume a chronic form, or give rise to chronic complaints of an altogether different character, in consequence of vital power being too much exhausted to terminate the acute morbid process completely. Thus we see acute inflammation of the eyes, throat, bronchia, lungs, stomach, liver, bowels, or of any organ, acute rheumatism, congestion of blood to the head, lungs, heart, &c., take a chronic character in consequence of bleeding having been resorted to for the cure of the acute form. Thus, also, we observe suppuration, induration and enlargement, particularly in glandular organs, effusion of water and lymph, particularly in inflammations of serous membranes, atrophy, consumption, &c., as the consequence of general or local weakness induced by previous bleeding in acute diseases.—When there exists a hereditary or otherwise acquired predisposition to certain chronic disorders, bleeding is particularly dangerous on account of its weakening effects, and such disorders, often develop themselves in their whole extent, when a more cautious treatment might have obviated such consequences. To adduce only one kind of disease, let us mention pulmonary consumption. Persons of consumptive habit or hereditary predisposition to that disorder, are notoriously very liable to acute irritation and inflammation of the organs of respiration, which require a most cautious treatment. If such cases are treated by local or general bleeding and other weakening measures, the patient becomes more and more liable to a return of the affections, or the acute form easily takes a chronic character, or the whole destructive disease makes its fatal appearance at once, or in a short space of time. There is no physician of any experience, who has not had, in his own practice, cases confirmatory of this assertion; and there is no doubt, whatever, that thousands are hurried, every year, to a premature grave by consumption, who might have lived for many years in tolerable health, if the de-



velopment of the disorder had not been induced by bleeding and blistering for an acute attack on the chest.

B. If we consider the effects of bleeding in *chronic disorders*, we find that in no case whatever, does bleeding, general or local, lead to a radical cure; but is, at the very best, nothing but the merest palliative—and as all palliatives in chronic disorders are followed by a final reaction for the worse, so does bleeding, in such cases (owing to a positive reduction of vital power, which, in chronic cases, is naturally much less active and energetic in the organs affected, than in acute disease), either increase the complaint in the end, or at least confirms it, and makes a radical cure much more difficult; or it induces other more dangerous and frequently fatal complaints. Let us illustrate this assertion by some examples: bleeding and leeching are frequently resorted to for chronic headache, and what are the consequences? It is, in the first place, exceedingly rare that bleeding or leeching for such a complaint gives even temporary relief, in spite of the repetition of venesection and of the application of large numbers of leeches. But suppose even that it has a temporary relieving effect, does that effect last, or does it contribute to eradicate the disorder?—No: on the contrary, it makes the intervals between the attacks shorter and shorter; renders the latter more violent and obstinate, and generally ends in inducing other additional complaints which the patient had not before, such as constant giddiness, weakness of the eyes, numbness in the limbs, derangement of menses, permanent weakness, apoplexy, paralytic affections, loss of memory, &c. Another instance: persons of consumptive habits, or those who labor under incipient consumption, are, as has been stated before, exceedingly liable to slight inflammatory attacks of the organs of respiration, which are so easily subdued by Homœopathic treatment, and so frequently acted against with local and general bleeding by the Allopathic school. Does the abstraction of the vital fluid contrib-

ute to a radical cure, or does it even diminish the liability to such attacks?—No: on the contrary, it increases that liability to a very great degree, favors the full development of the disorder, and in cases of confirmed consumption, hastens its fatal issue. In cases of suppression of the menses, bleeding—general and local—may, through its repulsive effects on the vascular system, induce their appearance for once or several times; but it afterward confirms that functional derangement, and, if frequently repeated, is apt to produce chlorosis, hysteria, palpitations and other nervous disorders; or, should it even succeed in re-establishing the regular return of that function, it has not succeeded in eradicating the morbid cause which first produced the derangement and will afterward manifest itself in some other shape. In chronic inflammation of the liver, bleeding and leeching may give temporary relief; but if often repeated, is sure to produce enlargement, inflammation or suppuration of that organ, total derangement of the digestive functions, abdominal dropsy, &c. And in the same manner in every other chronic disorder, bleeding acts, at best, only as a palliative; it makes the patient much more liable, after a temporary relief, to a return of the symptoms which it was intended to cure or to relieve—and is one of the worst palliatives imaginable. It frequently induces other chronic disorders not previously existing, and may thus sometimes indirectly cause the disappearance of the original symptoms; but this, we hold, is not an advantage to the patient. If our space allowed it, we could more fully prove our assertions; but we shall dismiss the subject for the present to return to it in future time.—It is surprising to every attentive observer, how the medical profession can continue practising a method of cure, the benefits of which are so precarious and the injurious effects so numerous and manifest.—*Concise View, &c.*

“Short credit, makes long friends,  
doctor bills not excepted.”



From the Homœopathist.

### PRACTICAL ALLOPATHY.

Most devoutly do we wish, the friends of the two Schools of Medicine would unite in erecting a hospital in some pleasant part of the town, in which to test the comparative merits of the two modes of practice. A large, airy dwelling might be rented for a few years.—The trustees would appropriate, of the forty beds, twenty for Allopathic treatment and twenty for Homœopathic treatment. The first of every month a careful account of the cases, the treatment, and the result would be published and circulated all over the country. We have no language to express the joy which would fill our heart in view of preparations for such an experiment.

We have no earthly possession we would not gladly sacrifice to bring about such a trial.

For instance Scarlet Fever appears in our midst. Hundreds of families are happy in an opportunity to place their little ones under the constant care and watchful eyes of the best physicians. During one month, fifty cases of this fever would be treated in the allopathic wards, and the same number in the homœopathic wards. And now a report is made up and circulated in the papers. The Cholera would constitute an important and interesting occasion for this hospital trial of the two systems. There is no earthly object for which we so much desire wealth, as that we might establish such an institution. Then indeed would the *truth* be made known!

And, too, this would give us an opportunity to report the details of allopathic treatment. This we have very much desired to do. We would be glad to have the people read the minutiae of a protracted case treated allopathically.—It is indeed a curiosity. We will give one.

But not having access to the books of any public institution in this city, we shall be obliged to go abroad for what we desire. The books of the State Prison Hospital at Auburn are open to the

public. From these books we have the details of a case beginning with *Pain in the side* and ending with *inflammation of the liver, inflammation of the lungs and death*. The reader will readily observe that the patient was killed by the treatment. There cannot be a shadow of doubt in regard to this. We shall trace each step in this murderous process so that you will see how life is taken scientifically.

1842.—Nov. 22.—*Pain in Side*.—Pul. Dov. grs. 8 bis in die.

(This Pul. Dov. means Dovers powders, in common language, and is composed of ipecac, Opium and Sulphate of Potash.—ED.)

Dec. 2.—Strangury. 1 oz. Salts.

Dec. 7.—Constipation. Pulv. Jal. and Cream Tart.

Dec. 11.—Debility. Tinct. Columbo 1 dr. ter in die.

Dec. 13.—Catarrh. Pulv. Dov. 8 grs.

Dec. 17.—Constipation. Laxative Pills.

(Of course he was constipated.—ED.)

Dec. 19.—Peritonitis. Phlebotomy 20 oz., and Ol. Ricini, low diet, and mucilaginous drinks.

20.—Emplast. Canth., low diet and mucilaginous drinks.

21.—Ol. Ricini., [castor oil,] low diet.

22.—Emplast. Canth., low diet.

23.—Peritonitis and Strangury.—Spts. Nit. and Slippery Elm.

(The medicine given thus far have been too much for his organism and have produced, Peritonitis—inflammation of the bowels.—ED.)

24.—*Pain in Side*. Salts 6 drs., and low diet.

25. Peritonitis. Dress. Blister, and give Spts. Nit. gtt 30 every 4 hours.

(The dose of salts was too much for the debilitated bowels and has renewed the inflammation.—ED.)

26. Do. Laxative pills—discharged from hospital.

30. Debility. Tinct. Columbo. 1 dr. ter in die.



1843. January 4. Intermittent Fever. Bilious Pills. Emetic.

5. Nausea. Essence Wintergreen. Came to Hospital yesterday afternoon.

6. Debility. Blue pill, gr. [grain] 1, ter in die.

7. Do. Blue pill, gr. 1, ter in die. mild diet.

8. Fever anomalous. Calom. gr. 4, and Sulph. Magnesia 4 hours after.

(The fever was in part Mercurial and therefore appeared indescribable or anomalous.—ED.)

9. Debility. Whiskey sling and soup diet.

10. Do. Brandy sling and good diet.

11. Do. Brandy sling Elix. Vitriol gtts. 10 ter in die.

12. Brandy sling and good diet.

13. Brandy sling and Elix. Vitriol gtts. 10 ter in die and soup.

14. Do. Good diet and no medicine.

(This was a good prescription and if none other had been given from the beginning Abram would now have been in his shop at work.—ED.)

15. Do. Continue sour drops and soup diet.

16. Do. Same as yesterday.

17. Do. Whiskey sling and soup diet.

18. Do. Tinct. Columbo and Elix. Vitriol.

19. Do. Tinct. Columbo, Elix. Vitriol and brandy.

20. Do. Same as yesterday.

21. Do. Blue pill; Pulv. Rhei; Pulv. Dov.; Tinct. Columbo.

(What a miserable medley, all to be swallowed in one day. Blue Pill—composed of Mercury, Confection of roses and Liquorice Root. Pulv. Rhei—composed of Magnesia, Ginger and Rhubarb.

Pulv. Dov.—composed of Ipecac, Opium and Sulphate of potash. Tinct. Columbo—composed of Columbo and Alcohol. All these eleven articles to be forced into his debilitated and inflamed stomach in 24 hours. No wonder that with all his previous dosing he should have Cardialgia for the next thirteen days.—ED.)

22. Cardialgia. Calcined Magnesia.

23. do do do

and mild diet.

24. Cardialgia. Calcined Magnesia and mild diet.

25. Cardialgia. Calcined Magnesia.

26. do do do

bis in die.

27. do Carb. do

28. do Calcined do

29. do do do

and Tinct. Columbo.

30. Cardialgia: do do

and apply Origanum Lin. to side.

31. Cardialgia. Calcined Magnesia.

Feb. 1. do do do

2. do do do

3. do do do

4. do do do

5. Chronic Hepatitis. Calom. grs, 12, and salts if necessary.

(This affords an illustration of the precision of allopathic practice. Here lies a poor patient gasping, having been bled, blistered and physiced to the last extremity—sore and smarting outside and inside—and now he is ordered 12 grs. of Calomel and *Salts if necessary!!* Says Dr. Pitney you may give Armstrong 12 grs. Calomel, and if before we come tomorrow you should think it best to run an ounce of salts through him you can do so!—ED.)

6. Chronic Hepatitis. Phlebotomy 20 oz! and Colomel grs. 10, and low diet.

(What a constitution he must have had to withstand all this.—ED.)

7. Chronic Hepatitis. No med. but apply Emp. Canth. 4 inch. square, and low diet.

(To-day it would be absolute murder, in the first degree, to physic, so a blister-plaster 4 inches square is ordered. Now we have a fire without as well as a fire within.—ED.)

8. Chronic Hepatitis. Blue pills continue ut hier.

9. Chronic Hepatitis. Cont. Blue pill; mild diet; and Emp. Canth.

10. Chronic Hepatitis. Canth. Blue pill; and other means.



11. Chronic Hepatitis. Cont. same means.
12. do do Cont. Blue pills and mild diet.
13. Chronic Hepatitis. Laxat. med.; low diet; and blue pills.
14. Chronic Hepatitis. Cont. Blue pills and low diet.
15. Chronic Hepatitis. Phlebot. 12 oz.!
16. do do Continue same means, [*i. e.*, bled 12 oz. !—ED.]
17. Chronic Hepatitis. Cont. same means.
18. do do do do
19. do do do do
- (Here within 5 days this same man is bled 60 ounces. Now if Abram Armstrong is not being killed by this process, then Dr. Parkman was not killed when the murderer had torn limb from limb and consumed them in the fire.
- But we must omit further observations and give the remainder of the report. —ED.)
20. Chronic Hepatitis Blue pill and and opium, and improved diet.
21. do do “ “ continued.
22. do do Cont. same means.
23. do do Blue pill.
24. do do Cont. same means and improved diet.
25. Chronic Hepatitis. Cont. same means.
26. Debility. A little Brandy sling and improved diet.
27. Debility. Brandy sling and good diet.
28. do Decoction of Columbo Brandy sling, and Eliz. Vitriol.
- March 1. Debility. Calumbo infusion, Brandy and good diet, continued.
2. Debility, Quinine and Brandy.
3. do do do
- Elix. Vitriol, and good diet.
4. do Continue same means.
5. do Continue Brandy and Quinine, and good diet. Cont. ut hier.
6. Debility. Same as yesterday.
7. do Omit tonic and stimu-

- lants, but continue good diet.
8. Debility. Wine and good diet.
9. do Continue same means.
10. do Continue good diet.
11. do do do do
12. do do do do
13. Pain in side. Laxative medicine.
14. DEBILITY. Soup diet.
15. Chronic Hepatitis. Emp. Canth. and low diet.
16. do do Cont. same means.
17. do do Taraxacum [extract of Dandelion] 1 gr.
18. Chronic Hepatitis. do 2 grs. bis in die.
19. Chronic Hapatitis. Salts, four drachms.

On the 20th, Dr. Putney was superseded as physician to the prison, by Dr. Dimon, who at once commenced treatment of Armstrong for latent *Pneumonia*, and continued it till the 30th, (11 days after Dr. P. left him,) on which day the patient died.

We do not believe a man can be found, who is hardy enough to take these 95 prescriptions and live. And yet the above is all *scientific*. Not an allopathic doctor can be found who would doubt its orthodoxy.

Let any but a member of the orthodox system, murder and mangle a man in this horrid manner: an indignant public would Lynch him! Nothing but being on the popular side could save a man's neck, who had been guilty of such a deliberate and abominable homicide.—For four long months, they bled, blistered, and physicked this miserable victim, till the poor, struggling, exhausted system sunk in death.

Do you think the case a remarkable one? We walked some of the best hospitals in the country, and have a vivid remembrance of many a poor fellow who passed through about the same ordeal as Armstrong. They died most of them, though now and then a fellow of fine constitution would live through and get out into the open air again, but he looked for a time more like a spectre than a man.



We wish we could give you the details of treatment in some of the cases of Cholera last year, or of Dysentery this year, either from the hospitals here, or what we should prefer from the private practice of some of our prominent Allopaths. We doubt not very many of them would throw quite in the shade the case of Abram Armstrong. We know a good many who were taken sick in the first part of the season, were mercurialized and salivated, and kept on the bed or in the "old arm-chair," till the cool weather of the autumn came on, and a *great many* emigrated to the "city of the silent."

O, how we wish some such institution as we proposed for testing the comparative merits of the two modes of practice could be established in this city. Report the results, and in addition to the details of the gouging, burning processes through which the patients of Allopathy have to pass, and we believe the work would be done! Is there no one who has the means, disposed to move to this important enterprise? Let us hear!

HUMAN NATURE.—Those who croak of the badness of human NATURE forget that they are decrying the highest creative power. They remind us of the boy that curses the chestnut, because he does not know how to get the fruit without lacerating his fingers with the burr. Human nature, if addressed *in the spirit of humanity*, rarely fails to respond in tones of harmony and relative goodness. But if man assumes the cold austerity of the lower feelings, unmixed with any of the milk of human kindness, it is not strange that the tiger should be aroused; that the burr which covers good fruit should be unwelcome to such unskillful fingers. When it is remembered that man is a compound being, made up of moral feelings and intellectual faculties, as well as animal impulses, and that these powers, by due training and education from infancy, onward, such training as every human being has a right to claim from society, and as nature indi-

cates by giving parental love, the race would present ten thousand times less vice than at present, and reclaim the bad reputation of "*poor human nature*."—But where the eye of reason has never been opened by education and the moral susceptibilities are cradled on an iceberg of vice, when all that is animal and selfish in his nature are lashed into fury, by every influence which he feels from the cradle to the grave; is it at all strange that men should look upon human nature, in the abstract, as essentially bad. Why is it that your fair haired little girl, nursed on the lap of maternal tenderness, and warmed and cheered onward by the sunlight of beneficent culture, and the generous appliance, and radiant smile of affection, has her little soul full of joy, innocence, and gladness?—Why is it that she is not gross, and rude, profane, thievish, and a terror to the world?

Yet that poor, vagrant, blasphemous, degraded inmate of a female prison, was once as soft and innocent, as fair haired, and as gentle and winning in her budding childishness, as your own daughter.

Is it then the badness of human nature that makes this one wretched? If so, why is not your darling as harsh in spirit—as vicious in conduct? In one case human nature is developed in full, in the other, but the animal is brought out, while the angelic loveliness of nature is blasted.

What folly to break half the strings of an instrument, and make the rest sadly out of tune, and then slander the maker, or curse the instrument, and deny musical science.

When poor, abused, slandered human nature, receives as much philosophical attention in his training as the horse; as much care in his culture as we deem necessary to keep a watch, an engine, or a piano in order, God's work will be deemed as perfect, and as reputable as that of man.

Where is the June No. of the American Journal of Homœopathy?



## THE HOMŒOPATHIC ADVOCATE.

PUBLISHED UNDER THE PATRONAGE OF THE  
N. H. HOMŒOPATHIC FRATERNITY.

D. WHITE, M. D., EDITOR.

KEENE, JULY, 1851.

### OUR MOTIVES.

PERHAPS a large portion of the community entertain the idea that we oppose the Allopathic or Old School system of medicine from selfish motives. Being competitors in business, they suppose that what business we are successful in detracting from them, goes so far towards augmenting our own. Hence those who are unacquainted with our system are disposed to look upon us in a speculative light; to regard our arguments as the offspring of a corrupt imagination, and advanced for pecuniary purposes alone. This is a gross mistake. The truth lies in the reverse of all this. Just in the proportion that people cease to use allopathic medicines, just in that proportion will our business wane. Eight-tenths of all our business comes directly through the agency of allopathic physicians.—Eighteen out of twenty of all the chronic complaints which afflict humanity, are the result of deleterious remedial agents, dealt out under the garb of science.—Hence no reflecting mind can help but see that our interests are really one.—They break down the constitution, and we follow after and build up in all cases where there is vitality enough left to build upon. Their's is a depletive, and ours a restorative system. Under the former treatment nature has to contend against *disease* and *medicine*, in the latter, *medicines* assist nature; in the one case the patient if restored at all is only to linger out a miserable existence, compared with which death would be a blessing. In the other they suffer no constitutional infirmities, but are restored to as sound state of health and vigor as before.

But says an allopath, you are too severe in your denunciation of the old system. I was taken with a violent

pain in my side and had to send for our family doctor. He came and bled me, and put a blister on my side and it relieved me in a short time, which if he had not, I really believe that I should have died, and it was a long time before I wholly recovered as it was.

Well, well, says a homœopath, I was taken in precisely the same way, and I called our doctor and he gave me just one little powder, hardly perceptible compared with what your doctor gives, and it cured me immediately without any of your bleeding and blistering.

I know, Mr. Homœopath, you would have got well if you had not taken anything!

Do you know, Mr. Allopath, that you would not have recovered as soon, or sooner, if you had not been bled and blistered, and other ways debilitated?

We must confess that we can't see why the reasoning is not just as good, and as applicable in the one case as in the other, yet if a person who is sick recovers under homœopathic treatment, our opponents are in habit of attributing the cure to nature alone. But if this be true with regard to homœopathy, pray tell us by what means persons recover under allopathic treatment where disease and medicine both are acting in direct opposition to *nature*?

If it be true that all homœopathic cures are performed by undisturbed nature alone, it but furnishes a most conclusive argument against allopathy.

*For it is an incontrovertible fact that other things being equal, homœopathic physicians do not lose one patient where the most successful allopath loses ten!!* and when the practice is confined to acute diseases homœopathy is even more successful than that. THESE ARE FACTS UTTERED FROM POSITIVE KNOWLEDGE and therefore cannot be successfully denied, and whoever attempts does it either *ignorantly*, or with the design of propagating a *falsehood*! If such a successful practice is the result of the recuperative powers of nature alone, we ask where is your argument for employing the allopathic



system under any circumstance? But says one, don't you believe that any good ever resulted from the allopathic method of treating diseases? Most certainly we believe that it has been the means of saving life in many instances, but seldom has this been the case without injuring the constitution more or less. And furthermore, we know that such barbarous treatment can be supplanted by better agencies, and hence they are rendered unscientific and obsolete. To convince the public of this truth is the great object of our ambition, and this our only motive. We expect opposition and persecution, but if we have not the reproaches of our own conscience, we shall feel as secure from every pointed dart, as though it was formed of air. We are conscious that we have truth on our side, and "Truth crushed to earth will rise again," and this is of sufficient consideration to fortify us against the bitterness of of censure. We have not penned this article to injure any man or class of men, but to lay before the public a plain statement of facts in relation to the two systems of medical practise. If any who read it, prefer *calomelized sore mouths* and *broken down constitutions* to a sound and vigorous state of health, we wish them to enjoy all the advantages they can derive by pursuing such a course. Though a spirit of philanthropy prompts us to warn you against approaching dangers, our interest says go on; as you will sooner or later, become a benefit to the "profession."

#### DRUG SYMPTOMS.

What a beautiful field the studious Homœopath has for studying one important branch of our science viz., "*drug symptoms*." How clearly many drugs are manifested in victims to Allopathic practise. Hence we may study these symptoms in the street, at church or elsewhere, in characters too plain to be mistaken by the most casual observer. Drug symptoms are, however, much more abundant in New England than "healthy subjects."

#### DYSENTERY.

THE following table showing the superior success of the Homœopathic practice in summer complaints, we copy from the "HOMŒOPATHIST," published at Buffalo, N. Y., thinking that it might be interesting to those unacquainted with our system, to know something of its success, particularly at this season of the year, when all are more or less liable to attacks of these diseases.

It was taken from a well authenticated report of Dr. D. G. STEWART of New Albany, Ind., and is the result of his success last season.

|                 | Cases.    | Deaths. |
|-----------------|-----------|---------|
| Cholera,        | 62        | 3       |
| Diarrhœa,       | 396       | 1       |
| Dysentery,      | 81        | 0       |
| Cholera Morbus, | 51        | 0       |
|                 | <hr/> 590 | <hr/> 4 |

#### THE SECRET OUT.

One of the disciples of Æsculapius called on a patient of ours the other day and desired to see some of the medicines they were taking. On being shown some large sized pellets he at once commenced an examination by tasting, which resulted in the following astounding disclosures, viz: that they contained MAGNETIA, CHALK and MORPHINE together with some other ingredients which he could not detect for a certainty. We should like to know where this would-be wise doctor got his "*larning*!" But for the benefit of all interested we would inform them that *Homœopaths*, never use compounds under any circumstances—that the pellets above referred to, were composed of one simple ingredient *only*, with sugar of milk for its base. That the doctor uttered a most palpable falsehood cannot be denied, and that, too, for the sole purpose of injuring us; but as he professes to be a Christian, there must have been some mistake. Possibly, Doctor, you did not wash your hands before you left home. Smell of your fingers next time, Doctor, before you examine Homœopathic medicines.—All right now, Doctor.



# THE COURSE PURSUED BY ALLOPATHIC PHYSICIANS, TO STAY THE PROGRESS OF HOMŒOPATHY.

THE contemptible meanness, resorted to, by some of our ALLOPATHIC NEIGHBORS, not only to injure the cause of Homœopathy, and vilify the personal and professional character of Homœopathic Physicians, has become so outrageous as to demand some notice.

We do not complain, that our neighbors of the Old School refuse to fellowship us, for we ask no odds of them.—There cannot be found within our ranks, a practitioner, who has not received, or is not justly entitled to as fair a diploma as any Allopathic practitioner; showing us to be as well qualified to practise the healing art as themselves, they themselves being *judges*. Neither do we blame them for adhering to, and practising upon, that theory which commends itself to their reason and judgement; or for zealously defending, and advocating it, in a fair, candid and honorable manner. We ask the same privilege, and far be it from us, to refuse to them in this respect, what we claim for ourselves. What we complain of is this; the despicable course of *slander*, and gross misrepresentation, (not to call it by a harder name, which would certainly better express its true nature,) pursued by some of our neighbors; a course revolting to all sense of honor, or true dignity of character, and at variance with every christian principle.

A case recently occurred which will afford a fair example of the cause of our complaint.

An Allopathic Physician falling in company with a gentleman from a neighboring town, the conversation turned upon the subject of medicine. Our Allopath (as we conclude,) being rather hardly pushed, at length somewhat pettishly asked, "how happens it that you are so much in favor of Homœopathy." He answered, "by the exercise of reason, and reflection, and by witnessing the success of Homœopathic practise in the hands of your neighbor, Dr. W——. This reply was in no wise calculated to relieve the

pressure, but rather to increase the expansive power of the material, which enters largely into the composition of such persons, and in reply he went on to state, that the Physician referred to, lost during the autumn of the last year, eight patients of Typhoid fever, representing the mortality, in an equal number of equally grave cases, as less by more than one half, in the hands of other physicians. He then related a case in his (the gentleman's) own town, as farther proof of the inefficiency of Homœopathic treatment, and of the incapability of Dr. W——, to manage disease. The gentleman replied, "That in respect to the last case, he knew the statements made, to be false;—being a near neighbor, and a relative of the patient referred to, he knew that Dr. W—— was not called to him, and did not see him. "Now" said he, "knowing your statements to be false in one case, I very much doubt, the correctness of your statistics in relation to the others. Now we wish our neighbor no harm, but we *do* wish that he possessed a higher sense of honour, more fairness, and a manifestation of more *christian* integrity, although his professions may be *long*, and *loud*, and his appearance of sanctity peculiarly observable, yet we cannot avoid the legitimate conclusions, in the case before us. Either our neighbor knew that the statements he was making were false, thereby in making them uttered falsehood, or else he knew nothing of what he affirmed, and must have been influenced by sinister motives. We leave him to his own reflections.

O. A. W.

Nashua, June 14, 1851.

HAHNEMANN, the father of the the homœopathic system of medicine, is to have a monument erected to his memory at Leipsic, August 10th. The funds have been raised by subscription collected in the whole of Germany. It consists of a statue somewhat above life size.

Is the fault in "Uncle Sam" that the Homœopathist for June has not reached us?



## THE END AND OBJECT OF MEDICAL SCIENCE.

"THE chief employment of the physician of the present day is to heal the sick. On whom the blame should rest that his occupation should be narrowed down to this, certainly not the most important of his duties, it might be easy to decide. Of the fact there can be no question. Whatever respect may be granted the medical practitioner in the time of sickness, and in the hour when death draws near, and man is made to feel by how frail a tenure he holds his life, his opinions have little weight when the cloud passes, and the pains of sickness and the fear of death are removed. However much these pains and fears are dreaded, it is only here and there that one is found to inquire in what way they can be avoided, or, if they cannot be entirely avoided, how they can best be borne. Few find time to inquire how they can attain the most perfect degree of physical and intellectual strength, or while in health attach any interest or importance to the laws of their being. The conduct of most of the human race would well warrant a suspicion that they are devoid of reason, for reason never leads to such absurdities. Reason would urge the duty of developing the faculties of man to the highest point; of *avoiding* disease, rather than *curing* it; while it rather becomes the brute creation to pay no attention to the physical frame (except to pamper it), further than to effect its deliverance from sickness already present,

This then, should be the aim of every physician, not merely to cure his patients, but to drive diseases from the earth; this is the great end and object of medicine. To gain this end, it is enough that the profession should be willing and able to perform its share of the duty; the laity should take interest in the matter, should inquire what are the laws of health, and, what perhaps is more difficult, should obey them when learned. Let but one or two generations of men learn and obey these laws, and see that their children, while children, are educated in accordance with them, and diseases will diminish in

number more rapidly than they now increase. Man will then live out his appointed three-score years and ten, in the full possession of all the faculties given him by a munificent Creator, and will finally "come to his grave in a full age like as a shock of corn cometh in his season." To this test, also, we would bring every medical system. It is not enough that a system of medicine should teach its adherents to cure a disease "quickly, safely and pleasantly." It should have a tendency to renovate the human frame, to give it new life and vigor, and should much more be free from any tendency to vitiate and corrupt the springs of life. It is this test which we wish to see applied to the rival systems of the present day, Homœopathia and Allopathia. Much as the former is superior to the latter in the treatment of disease, there will be found a still greater superiority in this regard. Allopathic medication tends to destroy the very fountains of life. It begins with the first entrance of the being into this world, and offers him the poisoned chalice which is seldom from his lips, till a life, shorn of its strength and rendered well nigh useless, is terminated by death when the days of the victim should have been but half numbered. Much as we deprecate the system of Allopathic drugging on account of its *immediate* effects, we deprecate it still more as a corrupter and poisoner and destroyer of the human race. It not only embitters the life of the individual, but manifests its effects in his puny, sickly offspring, destined to be still more depreciated by murderous drugs. Let those who subject themselves and their children to these poisonous influences, look well to what they are doing, and inquire whether health cannot be restored without entailing upon themselves and their children subsequent disease. Let them examine the principles of Homœopathia, and their effect when carried out. When a human being enters the world, she does not meet him with a cup of poison; she forbids all medication till some real necessity occurs, and then in the mildest



possible form. Should subsequent disease occur in course of childhood or youth that disease is met by remedies whose action is exhausted when the disease is cured, and the system thus relieved from both disease and medicine. This leaves the system all its inherent strength, and permits it to attain a full development.—Even should there be some hereditary taint, this treatment, with a properly regulated life, offers the best prospect of eradicating it, since the treatment itself is not only well adapted to secure this end, but it leaves untouched the powers of life to aid in the struggle.

It may seem that these thoughts are out of place in our journal, but nothing could be more appropriate. Till a proper physical education and training is commenced with the infant in the cradle, and continued through life, and all poisonous medication, external and internal, dispensed with, the benign influence of Homœopathia will be but half felt, and the human race still be cursed by ills to which she is not rightfully heir, but which have been forced upon her. To gain this end, the labors of medical men will never suffice—the laity must join in the reform and rest not till they secure for themselves, and do what they can to insure for their offspring, that greatest of all blessings, “a sound mind in a sound body.”

“THE GENIUS OF HAHNEMANN, and his previous complete acquaintance with the groundwork of the old system, enable him, often perhaps without being conscious of it, to detect the hidden causes of disease; and thus apply his treatment to the organ immediately affected, instead of confining himself to the most salient symptoms. I had numerous opportunities of convincing myself of the truth of this opinion when attending the practice of the founder of homœopathy; and among others I would mention the following case:—The patient, a young nobleman, had for some time been spitting blood and pus, and his disease was declared to be phthisic supervening on

inflammation of the lungs. He had become extremely emaciated, and the nocturnal perspirations were excessive; all who had been previously called in considered the case to be hopeless. Hahnemann being at length applied to, after examining the patient with the utmost care, declared that the physicians who had been consulted were in error with regard to the seat of the disease, *that the liver was the organ affected*, that the disease was an abscess in the liver, and that the pus having pierced the diaphragm, was passing into the lungs to be evacuated through the air passages. Had I witnessed but this single instance of the penetration of the “Sage of Cæthen,” I should have remained impressed with admiration of his extraordinary talent. At the commencement of the patient’s illness I gave it as my opinion that an abscess was forming in the liver, but the symptoms assumed so completely a pulmonary character, that I at length was induced to fall in with the view of those who had considered the lungs to be the principle seat of disease. The treatment recommended by Hahnemann perfectly succeeded, the patient recovered in a few weeks, is now in excellent health, and has been in active naval service for the last four or five years, without any relapse.”

We cannot refrain from giving the conclusion of this work, by Dunsford:

I should very ill discharge the duty I owe to Hahnemann, *the founder of this system*, now in his eighty-sixth year, did I not gratefully acknowledge the important advantages I have derived from his personal instruction. In common with others who have had similar opportunities, I have admired the disinterestedness of his actions; the caution with which he examined opinions, and the clearness and honesty of his statements; and I am convinced that his great object through life has been the attainment and promulgation of truth,—that he might deserve the esteem of the wise and benevolent, and contribute to promote the happiness of his fellow-men in every rank and condition in society.



Those who have practised homœopathy will not object to award to Hahnemann the highest meed of approbation—nor will they hesitate to claim for him the noblest honors—and therefore by substituting the name of *Samuel Hahnemann, the venerable Founder of Homœopathy*, for that of *John Hunter, the great Anatomist and Physiologist*, they adopt as well suited to the occasion, the very eloquent language of a learned Professor of Anatomy taken from the *Hunterian Oration*, delivered on the 15th February, 1840.

“We claim for him the enlightened approbation of those whose scientific attainments enable them to appreciate his transcendent merits; we claim for him the gratitude of mankind: and, if it be in any proportion to the benefit conferred, they will award to him the name of benefactor, as having enlarged the boundaries, multiplied the resources, and elevated the aims of a science, eminently calculated for the benefit, and exclusively devoted to remove or alleviate the ills of suffering man.”

### PROGRESSION.

Many towns in New Hampshire have discovered a method to avoid sickness, which merits general attention, and that is by sending the Doctors as Representatives to the State Legislature. It is said that wherever the experiment has been tried, that it has been much more successful than was anticipated in the outset. We are sorry to learn, however, that the Doctors are not well pleased with the scheme. They say it's a losing business with them in the end, for when they return at the close of the session, they find that their patients have nearly all recovered, and hence business must necessarily be dull at home for some time afterwards.

Let the case of Abram Armstrong, reported in the present number of our journal, be carefully perused. With the exception of *malicious intent*, here is a most undeniable case of homicide.

HOMŒOPATHY IN EUROPE. It is a common report emanating always from our allopathic friends, that “Homœopathy is going down in Europe.”

We will speak of this report again, but for the present will simply say, that the history of the New School in this quarter of the world for a few years past, will be highly gratifying to our friends of the New School faith.

There are now in Europe more than forty professors in medical colleges that are advocates of Homœopathy.

There are always more than fifty Privy and State Counsellors, who believe the same doctrine.

Of the Army Surgeons, there are not less than thirty who acknowledge their submission to the genius of the great Hahnemann.

And there are at least fifteen reputable universities, where a regular course of lectures is delivered upon the Homœopathic system of medicine.

We state the above upon well known authority, and have now lying before us, a list of the names of all these Professors, State Counsellors, Court Physicians, Army Surgeons, and Universities. We shall show conclusively, that the report that Homœopathy is becoming obsolete in Europe originated in the anxiety of the Allopathic School to stay the progress of the Homœopathic School in America.

IT'S NOT ONLY INSULTING TO A PHYSICIAN, but betrays culpable ignorance on the part of the patient or their friends, to send for any physician and take barely *one prescription* and if it does not perform a miracle, to dismiss him without consulting him in relation to the matter, and send for another physician.

“RATIFIED signifies one who has been poisoned scientifically, say with mercury, arsenic, morphine, or any other popular drug, and dies as do the rats that infest your dwelling. What a fine thing it is to be popular!”



WIFE—MISTRESS—LADY.—Translated from the German for the Evening Mirror.—Who marries from love takes a wife; who marries for the sake of convenience takes a mistress; who marries for consideration takes a lady. You are loved by your wife, regarded by your mistress, tolerated by your lady. You have a wife for yourself, a mistress for your house and its friends, a lady for the world. Your wife will agree with you, your mistress will accommodate you, your lady will manage you. Your wife will take care of your household, your mistress of your house, your lady of appearance. If you are sick, your wife will nurse you, your mistress will visit you, and your lady will inquire after your health. You take a walk with your wife, a ride with your mistress, and join parties with your lady. Your wife will share your grief, your mistress your money, and your lady your debts. If you are dead your wife will shed tears, your mistress lament, and your lady wear mourning. A year after your death, marries again your wife, in six months, your mistress, and in six weeks or sooner, your mourning is over, with your lady.

THE AMERICAN PHRENOLOGICAL JOURNAL. We are well aware that we cannot say any thing new in favor of this valuable journal, it has been too long before the public to even need any commendation from us. The efforts of its publishers have been duly appreciated, and as a just reward for their labors, have probably a larger circulation than any two journals published in the "United States." The "Fowlers" are the great champions of phrenology in America; and through their efforts in disseminating *this science*, have done a vast deal more for the real benefit of mankind in various ways, than any other three men this side of the Atlantic.

Correspondents will do us a favor by sending in their communications as early as the 15th of the month.

NORTH WESTERN JOURNAL OF HOMŒOPATHY. We have received the May and June numbers of this valuable Journal. Geo. E. Shipman editor and publisher. It is issued monthly at \$1,00 per annum, and is really a scientific work. Its matter is particularly interesting to physicians, and no one who wishes to keep pace with the times should be without it.

Education is a term of broader significance than is commonly supposed. If we may judge of the meaning people attach to it by their practices, we should suppose that the training of the intellect covered the whole ground, or that man possesses no other faculties requiring education. Educate the feelings, moral and social, of the child, and he is qualified for happiness; add to this, intellectual culture, and he becomes wise as well as happy. The harmonious development of the body, and of all the faculties of the mind constitute education. Nothing short of this deserves the name.

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# The Homœopathic Advocate

A N D

# GUIDE TO HEALTH.

VOL. I.

KEENE, N. H., AUGUST, 1851.

No. 5.

Written for the Homœopathic Advocate.

## HOMŒOPATHY THE ONLY TRUE MEDICAL PRACTICE.

BY O. A. WOODBURY, M. D.

In sustaining the foregoing proposition, we remark,—First, That it grows out of the very nature of our physical organization, and secondly that it is the only theory which is at all compatible, or in harmony with the phenomena of life, and the true nature of disease.

The first step in the progress of its discovery, in the mind of the illustrious Hahnemann, was a change in his views in relation to the nature of disease.—His mind became impressed with the great truth, that diseases, instead of being produced by a material morbid principle, were “purely dynamic aberrations, which our spiritual existence undergoes in its mode of feeling and acting.” The great principles of the new medical practice which he subsequently adopted, grew, as it were, spontaneously, from this spiritual, or dynamic theory of disease, as did the Allœopathic, from the theory of material causes. As the two theories of the nature of diseases, are diametrically opposed the one to the other, so of necessity must be the principles of medical practice growing out of them.

When Hahnemann had conceived the great principles, which are destined to work an entire change in the medical world, he did not attempt to explain the nature of the dynamic changes which constitute disease, or the *modus operandi* of medicines in restoring the disturbed actions of the dynamic power of the sys-

tem; neither did he depend upon argument mainly, to prove his theory, but the efforts of his powerful mind were directed, as we believe, by an all-wise Providence, in a different course. By a most rigorous and persevering series of experiments, he has placed the truth of his doctrines upon a sure foundation, which the storms of error and prejudice cannot undermine or overthrow. Had he expended the force of his powerful intellect in forming plausible hypothesis and fine spun theories, without the practical demonstration of their truth, they would have sunk into the shades of oblivion, and the medical world would still have been groping in the mazes of Allœopathic error and delusion, without one ray of light from the pole star of truth to direct their wandering footsteps.

But the time has come when it is demanded of us to complete the work which Hahnemann commenced, by adding argumentation to experimental proof, of the truth of his great doctrines, by observing closely and studying diligently the phenomena of vitality, and deducing therefrom the law which governs our being.

We shall find that the medical doctrines of Hahnemann and his practice, are in perfect harmony with these laws.

We are accused of assuming the law, *Similia Similibus Cureantur*, as well as the doctrines of potencies and infinitesimal doses, without showing the principle upon which they are compatible with the laws of life and vitality.

If we refer to the experimental proof and the unparalleled success which has attended the practice of Homœopathy, we are met by the assertion that these



results are the workings of the natural recuperative powers of the system, or the effects of the imagination. Our object is to observe the phenomena and investigate the laws of our being, intellectual, moral and vital or physical, and show, *that the doctrines of Homœopathy arise spontaneously out of them.* Man is a miniature universe, compounded of the essential elements of two worlds—the material and spiritual.

For "God formed man out of the dust of the earth, (that is, his material body.) He also said, "Let us make man in our own image, so God created man in his own image, (that is, his spiritual nature,) and when God breathed into the material body this spiritual miniature of himself, "man became a living soul." And as it is a law observable throughout the realm of organic nature, that every thing produces a miniature of itself, so in accordance with this law is the race perpetuated.

The *mind* is the power which produces, in the human body, not only the *intellectual* and *moral* but also the vital phenomena. As the almighty mind produces all the wondrous and mysterious workings throughout the material universe, from the insensible growth of vegetation to the earthquake's shock, and thence onward to the revolution of distant worlds, from the silent ripple on the bosom of the inland lake to the majestic soaring of old ocean's mightiest billows, all in accordance with its own inherent impressions of love, mercy, justice, goodness, wisdom and truth, so does the human mind produce in its own little universe, the body, all its varied phenomena, from the lowest action of vitality to the most powerful physical motions, and thence upward to the highest grade of intellectual and moral phenomena; acting in accordance with impressions which it receives of conditions and agents within and without the body.

The mind produces all the varied phenomena of the body, through the medium of the most refined of all material agents, the natural element of the uni-

verse, the medium which fills all space, the medium through which the almighty mind called the universe into being, and through which his power is ever felt through all its atoms, the medium through which reciprocal communion is held between the Almighty and human minds, and through which one human mind acts upon another. It matters not by what name we call it, whether it be the nervous fluid, electricity, or the vital principle. All recognize it, under one name or another. It is the connecting link, which unites the spiritual and material worlds; the mind with the body. We know nothing of it, or of the spiritual power working through it, but by the phenomena exhibited without, and consciousness within. These are constantly within and around us, and demand the constant study of all, especially of those who would know when they deviate from their natural healthy course, and how and by what means, to restore them, for it is in this medium that all disease originates, and through this subsequently effects the grosser departments of the system. The organization through which this medium of spiritual or dynamic power pervades the body in all its atoms, is the nervous matter of the system. The brain is its great receptacle, sensory nerves, the organization through which the mind or spiritual power receives impressions or is acted upon, and the nerves of motion, that, through which it responds to those impressions, or reacts. The mind or spiritual power is an unity, but three-fold in its functions, viz: The intellectual, moral and vital. Each of these is performed through a distinct portion of the nervous organization. The brain consists of two distinct portions, called the cerebrum or upper, and the cerebellum or lower brain, each of these is again subdivided by a reptum, into two lateral portions, corresponding to the partial double organization of the body. The cerebrum is the organization through which the mind manifests its intellectual and moral phenomena; the cerebellum that through which it produces all the



vital operations of the body. Each distinct intellectual and moral act of the mind, is performed through a specific portion of the cerebrum, while each distinct vital operation, is performed through a specific portion of the cerebellum, and gonylionic system. Some of the vital, as well as the intellectual and moral operations of the mind, are under the control of the will, or voluntary, while others are independent of the will faculty, or are involuntary. The mind or spiritual power, acts through the nervous or electrical medium, and nervous organization constitutes the highest department of our being, and may well be called the *inner man*. All other organizations and parts of the body are primarily dependent upon it, and subservient to it. We may talk of the *contractibility* electricity, irritability, excitability, &c. &c., of the different tissues of the body, or of the vital power of the heart, lungs, stomach, and all its various organs, as so many distinct principles, but it is like referring the different shadows, cast by different objects, by their intercepting the rays emanating from the same sun, to as many *different* suns. These phenomena are all the result of the same power, acting through the same general medium, viz: the nervous electrical, or vital principle, and nervous organization. If the pneumogastic nerve be divided, above where the branches are given off which go to form the pulmonic, cardiac, and stomachic plexuses, a sheep skin bag might as well be substituted for the stomach, a pair of bellows for the lungs, and a gutta-percha foot-ball for the heart.—The vital power of those organs would at once cease, showing conclusively their dependence upon a power communicated through the nervous organization. It may be said that this is aniversally acknowledged; we reply that it is acknowledged by the medical world generally, in the same spirit that the servant said to his master. “I go, sir, but went not.”—It is assented to only when the pressure of experimental proof is so great, as to literally squeeze the assent out of them.

It is diametrically opposed to the theory of the material nature of disease, and strikes death to the medical practice founded upon that theory.

Having stated the general principle of vital action, and the medium, and organization, through which it is communicated to every part, we will descend one step in the scale of our animal organization and study the office of the lower organs, in the economy of the system.—The human body is composed of the essential elements of the material universe, variously and mysteriously combined. This body is necessary to protect, and as a medium through which may be manifested, the *mind*, or spiritual power within. This spiritual power is, by its workings, constantly exhausting the elementary principle through which it primarily acts, and disintegrating the grosser combinations which compose the organs and tissues of the body. Hence is demanded a constant supply, not only during the period of growth, but all subsequent periods of life. Accordingly we find a second circulatory medium, adapted to the end to be accomplished. This second circulatory medium and organization is analigous to the higher.—The heart corresponds to the brain, the arteries to the nerves of motion, the veins to the nerves of sensation, and the blood to the nervous, electrical or vital principle. The one conveys the spiritual impulses of the mind, to every atom of the body, and carries back the impressions of external agent, and of internal conditions. The other conveys the gross materials, which are to be combined and assimilated, to form the different parts of the body, according to the laws of elective affinity, and carries back all rejected matter, together with the product of the disintegratory powers, to be eliminated by the organs designed for that work.—The organization through which the blood is supplied with all its grosser principles, is the stomach and elementary canal. The impression of an internal condition, which we call hunger, is made upon the sensory nerves of that



organ, and through those nerves conveyed to the mind; the mind, or dynamic power of the system, reacts upon that impression, and the result of that reaction is that the stomach is supplied with that which is to replenish the system. If the demand is not supplied, this action and reaction continues until the medium through which the mind is acted upon, and reacts, is exhausted, its union with the body is severed, and death is the result.

When food is taken into the stomach, a new impression is made upon the nerves of sensation, the vital power of the mind reacts upon that impression, and the process of digestion is commenced as the result of that reaction. After the process of digestion is completed, the absorbents and lacteal vessels, commence their work, (in accordance with this same law of action and reaction,) of absorbing and conveying this incipient blood to the thoracic duct, and thence up to the left subclavian vein, where it is poured into the general sanguinary circulation. In order that the gross matter of which our bodies are composed, may be conveyed to the minute capillary vessels, in which the process of assimilation is performed, it is necessary that it should be held in extremely attenuated solution; hence the impression of the internal condition called thirst, the reaction upon which, results in the supply of the necessary quantity of fluid to meet this demand, or death is the result, as in the former case. After the liquid has performed the office of a vehicle, for the conveyance of the solid matter of the system, it is gradually eliminated, by the proper organs.

The blood is supplied through the stomach, with all the solid materials which are to enter into the composition of the body; but until it passes through the lungs, it is deficient in that highest elementary principle, which links mind with matter, viz: the nervous or vital fluid. To supply this principle to the blood, is the great functional office of the lungs, while at the same time it assists in another important work, viz: the pro-

duction of animal heat, as we shall see in due time. That the circulation of the blood, in common with every other vital action of the body, is a mental phenomena, produced through the electrical or nervous circulatory medium, and nervous organization, and in accordance with the law, common to all mental phenomena, is shown by facts of constant occurrence, addressing themselves to the senses of every observing person. If the nerves of a limb or organ be divided or compressed so as to prevent the flow of the nervous principle to that part, the blood ceases to flow there, although the heart and blood vessels remain in the normal condition. It is a long observed fact, that mental emotions effect the normal state of the sanguineous circulation, but how we are left to conjecture. The face is blanched by the emotion of fear, while shame produces the inflammatory blush. A fit of passion will often effect the action of the liver, altering and increasing its secretions, producing the so called bilious fever; fear or dread will act upon the kidneys more powerfully than any diuretic in the materia-medica. The sight or thought even of some delicious viand, will excite the action of the salivary glands, quicker and more powerfully than any sialagogue. The sight, or thought of a nauseous dose, will produce nausea, and often vomiting, the sight of blood, faintness, &c. &c.

Every Physician knows that the arterial pulsations cannot be depended upon as a symptom of disease, immediately on entering a sick room, especially if the physician be a stranger and the patient of an excitable temperament. Why is this? Simply because the sight of a strange face, anxiety perhaps, respecting his decision, as to the nature and gravity of the disease, dread of the nauseous doses anticipated, and without a little lack of confidence, perhaps, in his ability, have produced a hurried and agitated condition of the nervous currents of the system.—The sanguinary, being governed by, and dependent upon them, will be hurried and agitated also. It may be asked,—



If the blood is carried the round of the circulation, by the electrical or nervous currents, what is the office of the heart in the economy of the system? We answer—It is a circulating and emitting reservoir, designed to regulate the flow of blood, to and from the lungs. The idea that the heart is a muscular forcing pump, with power sufficient to force the blood into every minute capillary vessel of the system, is too gross to be weighed in the balance of common sense.

One terminus of the sanguineous circulation, is the capillary vessels of the lungs, the other the general capillary system. At these two points, the processes of nutrition and reparation, are carried on, as also the replenishing of the nervous system, and the production of animal heat, as the natural result of these processes. It is a well known fact, that the blood, in order to subserve the purposes of life, must pass through the lungs, and that it then undergoes an important change. The question arises, why must it pass through the lungs, and what is the change which it there undergoes?—We are told by physiological writers generally, that it is to part with its carbon, and to absorb oxygen from the air inhaled, that a part of the oxygen unites with the carbon in the blood and is expelled, while the remainder unites chemically with the blood, or the iron contained in it, thereby producing heat and conveying it to all parts of the system. The first part of this theory is true, while the second is not only unsustained, but disproved by facts and experiment. That oxygen plays an important part in purifying the blood by carrying off its carbon, is true. The office which it performs is substantially this: it is the vehicle which conveys the nervous medium to the blood, and the carbon from it. Experiment proves that not one particle of oxygen is retained in the blood, and that the nervous principle which it conveys, and which alone is retained, is electricity.

Sir H. Davy, proved by experiment, that oxygen gas owed its elasticity to the electricity with which it is combined,

and that air which has lost its elasticity is unfit to support life. Hence the respirability of oxygen is dependent upon its electricity.

“About ten cubic inches of oxygen are taken into a pair of lungs of medium size, at every inspiration; of which only one-eighth disappears, being converted into carbonic acid gas, and watery vapor, by uniting with the carbon and hydrogen of the blood. But the whole of the air respired is unfitted to support life, therefore the oxygen must have lost that principle upon which its power of supporting life depends, viz: electricity.—Hence the conclusion, that while the oxygen is expelled from the lungs, the electric principle which it conveyed is retained by the blood. It is well known that carbon is an essential element in the system, and it is also known, that if it be retained in the blood, is destructive to life. Now what is the office, evidently the production of animal heat. This is shown by the fact, that in cold climates the system demands enormous quantities of carbonaceous matter. The Esquimaux will consume several gallons of train oil daily. For the same reason, in temperate climates fatty meats that are rejected in summer, in the winter are demanded by the system, and relished by the appetite. This carbon when it enters the system, and passes into the blood, is in combination with other substances, and by the process of nutrition, which takes place in the general capillary system it is set free. The nutritious matter with which it is combined, is retained in the capillary blood vessels, to replenish the wastes of the solids of the body, while the electrical principle is given up to the capillary nerves of sensation, and through them conducted to the electrical reservoir, the brain. The blood thus deprived of the vital principle, and loaded with free carbon, is brought back to the lungs, to part with one, and to receive the other. Here we see two chemical changes constantly going on, one in the capillaries of the lungs, the other in the general capillary system. Chemical ac-



tion is always attended with the evolution of heat, and that too by rendering active, latent electricity. Let us now inquire into the nature of chemical action, and how far the matter of our bodies is subject to its law, the point where it is superseded by the vital power, and the distinction between it and animal vitality.

Chemical action involves the idea of motion. Inertia is the natural state of matter. Therefore chemical action must be a manifestation of mental or spiritual power. It is the action of the almighty mind, operating through the electrical medium, arranging, combining, and organizing the ultimate particles of matter, into all the diversity of forms which we behold.

Chemical action is but another name for the law of electrical attraction and repulsion.

We are now prepared to trace its action in the changes which take place in the lungs and general capillaries. The oxygen enters positively charged with electricity, the blood enters them loaded with carbon, and in a negative electrical state. Now according to the law of electrical attraction, what is the result, why that the most negative principle of the blood, carbon, is united with an equivalent proportion of the positive oxygen, which by experiment is found to be one-eighth of the quantity inspired, and the free electricity of that one-eighth becomes latent, in holding the particles of this compound together, while the free electricity of the remaining seven-eighths passes into the blood, to replenish the nervous system. In the general capillary system, another similar change takes place. The blood is sent out from the lungs positively charged, and its nutritious matter combined with carbon, when it arrives at the capillary vessels, the free electricity of the blood, is attracted by the negative capillary nerves, and carried to replenish the great electrical reservoir, while the negative matter of the organs and tissues attracts the positive matter of the blood, and the latent

electricity which unites the carbon with it, passes to unite the new combinations and thus the carbon is left free. It is the passing of electricity from a free to a latent state, and vice versa, at these two points, which produces animal heat, and it is this attractive and repellent force, under the controlling and superintending power of the mind, that arranges the heterogeneous atoms of matter in the blood to form the different organs and tissues of the body. Where the necessary attractive conditions exist, viz: unlike electrical states, mutual attraction takes place, and a symmetrical organization is the result, proportionate to the nervous organization, through which the mind performs its vital and organizing functions. When matter enters the body, it is subject to the natural law of chemical or electrical affinity; but as its natural electricity becomes gradually assimilated to the electrical currents of the body, and receives the impulses of the vitalizing and organizing power of the mind, the natural affinities gradually give place to this power. When at last it has become a part of the organized tissues, its subjection to the natural laws of chemical action ceases, and is wholly superseded by the controlling power of the mind, when the mind ceases to preside over it, the natural chemical laws again resume their power. Chemical affinity is the working of the electrical mind among the laws of matter, arranging, combining and organizing them in all the various forms around us in the universe. Vitality is the working of the human mind, arranging, combining and organizing the atoms of matter, in the miniature universe over which God has given it control. If matter gets into the blood, which finds no attractive points in any of the organs, or tissues of the body, it is repelled, and expelled by another series of organs, which we will now proceed to notice. The office of these organs, is to take from the blood, matter which having subserved its purposes, and is no longer required, and which if retained in the system, would produce disease



and death. We have seen that the lungs perform this office, but as a secondary, not a primary function. The first organ to be noticed in this class, as being more nearly allied to the class above it, by the assistance which it renders to the digestive apparatus proper, while performing its own appropriate function, is the liver. Its office is to take out of the blood a saponaceous compound called bile, which if retained, causes serious disturbance.— But this secretion is made to subserve a very important interest in the economy of the system; by mixing with the aliment after it has passed out of the stomach, it aids in completing the process of digestion commenced in the stomach, and that too while making its exit from the body, as an enemy to and disturber of its healthy action. Here we have a beautiful illustration of nature's economy. The kidneys are organs of this class, as before observed, the liquid part of the blood, is only a medium through which the solids are conveyed, having subserved this purpose, it is no longer wanted, and is drawn off by the kidneys, principally, holding in solution those ingredients, which have been rejected by all the different organs and tissues, and if retained would produce disease.

In general terms, we say that the functions of organic life are carried on independent of the will, or intellectual power of the mind, but there is a general dependence of one part upon another, throughout the whole system.

The dependence of the organizing and vitalizing power upon the the higher departments of the mind, the will and intellect, extends no farther than the supply of material, after this supply is made, the will has nothing to do with the organizing operation.

For example, the system calls for solid matter to replenish its wastes, or for liquid to hold it in solution, but it calls in vain upon the organizing or vitalizing power of the mind, unless the will and intellect lend their aid. But in the highest department of the body, that of which it demands a constant supply, and

without which the mind cannot long retain its connection with the body, this dependence does not exist, the matter is not left in such a precarious state, the supply is always at hand, and we must receive it, whether we will or not. Who does not perceive the wisdom and benevolence of the great Architect of our bodies and minds, in thus cutting off this dependence, where it would result in mischief, and establishing it where it would be beneficial in calling into action powers, which otherwise might be dormant, and to stimulate, yea more, force us to that exercise so necessary to the health of the system.

Having taken a hasty view of the human organization, and barely glanced at the general principles of action by which the vital power of the mind performs its functions, we will now examine more particularly the law by which these phenomena are exhibited, and deduce from it the fundamental practical doctrines which it reveals. We have said that the mind acts through specific portions of the nervous system, to produce all its phenomena, intellectual, moral, and vital, or organic. The law of this action need only be stated to be acknowledged. The mind is acted upon by impressions of internal conditions and external agents, through active electrical currents in the nerves of sensation, and reacts upon them through the nerves of motion. Take for example the action of Ipecac, when taken into the stomach, an unpleasant effect is produced upon the nerves of sensation, and this impression is conveyed to the brain through electrical currents, constantly circulating in those nerves, the mind takes cognizance of the disturbance thus produced, and immediately sends down the motor track of the spinal cord, and through the nerves of motion, distributed to the diaphragm, abdominal and intercostal muscles, setting them to contracting simultaneously, to dislodge the offending substance from the stomach. This is the acknowledged physiological action of vomiting. Now we ask any one fitted either by nature



or education, to answer the question candidly, if this is not a purely mental operation? and whether there is not sufficient evidence that a specific portion of the brain is here called into action? If not, why are not all parts of the system equally effected, whereas the general disturbance is secondary, and only through the sympathetic relations of the system. What is true in relation to Ipecac as a medicinal agent, or of the stomach as an organ, is true of every other organ of the body, in respect to the law of their action.

If Sulphate of Magnesia, Julap, &c. be taken into the stomach, their specific action is not exerted there, but in another portion of the alimentary canal, but the principle of action is precisely the same as that before noticed in the stomach, these substances produce a disagreeable effect upon the nerves of sensation; this impression is conveyed to the mind, informing it of trouble below; the mind sends down through the motor nerves, as before, increasing the peristaltic motion of the intestines, while the action of the lacteals and insorbents is reversed throwing off the watery parts of the blood to wash this offensive matter from the bowels.

This is what is called physicing the blood, and it is so, with a vengeance.—Who cannot see that in drawing off a river the purest water is taken first, and at last nearly all the filth is left behind, it is precisely so in the river of the body. The idea of purging the blood by such means is just as absurd as to attempt to purify Merrimack river, by putting Jalap into Winnepisseogee lake.

[To be continued.]

#### SNIPISH.

In a case which came before the Judge of the County Court at Leicester, on Thursday, a doctor's bill, (which was for medicine, &c., supplied to a lady in fourteen months,) was held up to his Honor, and the person who had possession of it was about to express his opinion of it,

but was checked. The following is an epitome of the bill:

Three applications to the throat, 2s. 6d. each.

Examination of the chest, and attendance, 7s. 6d.

Exploration of the chest, 5s.

5 blisters, 1s. 6d. each.

19 plasters, 1s. 6d. each.

20 single boxes of ointment, 1s. 6d. each, and 5 double ditto, at 2s. 6d. each.

7 pieces of lint, 1s. each piece; and

7 ditto, at 1s. 6d. each.

398 bottles of mixture, at 2s. 6d. per bottle.

62 ditto of cough ditto, at 2s. 6d. do.

51 ditto of tonic ditto, at 2s. 6d. do.

14 ditto of chalk ditto, at 2s. 6d. do.

48 ditto of cod liver oil, at 2s. 6d. do.

26 ditto of embrocation, at 2s. 6d. do.

131 boxes of pills, at 1s. 6d. per box.

272 draughts, at 1s. 6d. each.

7 evening visits, at 2s. 6d. each.

Total amount of bill, £113 10s.

Total number of bottles of medicine, 870!

#### WESTERN COLLEGE OF HOMŒOPATHIC MEDICINE, AT CLEVELAND, OHIO.

We are happy to announce, from an authenticated source, that the prospects of this school are of the most flattering character, and well they may be. Their course of instructions are the most thorough and complete in every department, and all their facilities are such as to offer strong inducements to every medical student that may wish to complete his education, to repair hither the coming fall, the expenses are much less at this institution than at most colleges within our knowledge; and to some this is an important item. We shall speak more upon this subject at some future time.

Philosophy, wisdom and liberty support one another; he who will not reason is a fanatic; he who cannot reason is a fool; he who dare not reason is a slave.



**THE HOMŒOPATHIC ADVOCATE.**

PUBLISHED UNDER THE PATRONAGE OF THE  
N. H. HOMŒOPATHIC FRATERNITY.

D. WHITE, M. D., EDITOR.

KEENE, AUGUST, 1851.

**WHO ARE BELIEVERS IN THE DOCTRINES OF HAHNEMANN?**

The Homœopathic system of medical practice has been gaining favor in the public mind, until it has reached that degree of fame which places it in the foreground of all medical theories extant.

This fact is now acknowledged by every enlightened community, and the day is not far distant when it will supercede all others in every part of the habitable globe.

And since its doctrines are spreading with unprecedented rapidity throughout the length and breadth of the land, we have thought it might be interesting to those unacquainted with its real merits, to know who are the believers and advocates of this comparatively new system. And in answer—*They are the most enlightened classes!* We mean the reading and thinking portions of mankind; the illiterate and unintelligent portion of the community cannot appreciate its doctrines. Neither are they qualified to judge correctly of the merits or demerits of any system, farther than it presents itself to their minds by practical demonstration; they not being acquainted with the laws which govern their own constitution, are not capable of comparing the one with the other; and in fact such investigations are more or less averse to all their feelings, while on the other hand the more intelligent admire the beauty and symetry of all that is really scientific.

All who know anything of nature or science, knows that every law is in perfect harmony one with the other; and this fact furnishes us with a sure data to those we have yet to learn; consequently there is no necessity for being deceived

in relation to any new ism that may spring up from time to time, for with a proper knowledge of the laws of nature and a judicious comparison of the one with the other, cannot but lead us to correct conclusions, under all circumstances. Hence the man of intelligence admires any system just in the proportion that it harmonizes with other known laws. They also admire everything of a scientific nature, because it finds a natural element in their bosoms, and the more complicated and intricate in its nature, the better they are pleased with it.—While the vulgar and uncultivated, condemn and oppose it, simply because they cannot appreciate its logic, in finds no natural element in their minds; they go in for the grosser material—for *quantity* instead of *quality*, because it is more congenial to their thoughts and sentiments. Hence it will be readily seen what class of persons will be most likely to embrace the doctrines of the illustrious Hahnemann, and we have only to refer to the history of the past to find our reasoning fully substantiated. We find it gaining favor at first only among the most intelligent members of society.—This we believe is true of its history wherever the system has been introduced, while the less intelligent look upon, and ridicule its principles as being most absurd. “There is nothing in it.” “It is all a humbug,” and if a person recovers from disease under the Homœopathic system of treatment, they always attribute the cure to our rigid rules of diet, or to the recuperative powers of nature.—They say it is impossible for so small doses to be of any service, simply because they have been accustomed to use drugs in larger quantities. They too suppose that all their pains and ills are the effect of some mysterious disease, when in fact it is oftener the effect of large doses of drugs, to which they are so much attached.

Now such absurdities are not so much a fault of the heart as of the head. All desire when sick to be restored in the best possible manner, and the reason why



they do not employ the best means for recovery, is more from ignorance than design.

They either do not take the trouble to inform themselves with regard to medical doctrines, but inherit them from their ancestors, in the same manner they do their estates, or they are too thick-headed to appreciate anything of a scientific nature.

That some do employ Homœopathic medicines without having any knowledge of its principles, is true, but such cases are only an exception to the general rule. They perchance have been convinced of its superiority, by witnessing its effects in restoring their neighbors or friends to health, after all other means had failed; or they may be among that class who are continually running after every newism, without any knowledge of its real merits. They are always frightened if much sick, and the consequence is they employ one class of physicians to-day, to-morrow another, until death closes the scene.

We don't wish to be understood that a smattering of Latin or Greek constitutes intelligence by any means, for without some natural talent, book learning can never make men wise. We are well aware that the objector to our views will cite us to physicians of the old school as being men of intelligence, yet they do not embrace our doctrines. We reply that this is not generally true of them. The medical is universally admitted to be the weakest of all professions. Yet we admit that there are men of superior minds and talents in their ranks. They however are at this enlightened day few and far between. And why is it? If an individual has a son on whom he wishes to bestow a professional education, he is well aware, that if he is not naturally active, intelligent and discerning, it will be of no avail for him to study Law, or even Divinity, and of course he must make a Doctor of him. The parent reasons that his son is as "smart" as "Dr. So and So," (which may be true.) And in this way one af-

ter another is added to the glorious system of Allopathy, until it is now mortifying to every one of common sense in its ranks, to behold their associates. But says one, how could he obtain a diploma unless qualified to receive it? In answer we inquire if there ever was an instance known where an individual could not obtain a "sheepskin," if he had the requisite amount of dollars to pay for it, from any Allopathic College? We trust however that no one will dispute us on this point, for our notions are too plainly demonstrated in the personages above alluded to in almost every town and village. Again we ask if it is a mark of intelligence for men to adhere to a system that cannot be supported by either reason or practical demonstration, (as do the adherents to Allopathy,) if he is not aware that he is so doing, we must either attribute it to their ignorance, and bigotry, in not investigating the subject, and what is that but the very worst kind of ignorance? Just in proportion to their ignorance is their opposition to our system, while the more intelligent among them are daily abandoning their previous opinions, and embracing the glorious doctrines of Hahnemann, and ever after practice upon its principles.—While the less intelligent among them oppose us with all the hostility their depraved natures are capable of imparting. It is from this class we hear the cry of non-intercourse; it is extremely repugnant to their feelings to hold consultations with Homœopathic physicians; they are afraid of imparting their ignorance, (for we cannot call it by any other appropriate name,) but the more sensible among them we find always willing to meet with us; they are not afraid of losing any knowledge or fame by so doing, any more than our Lord and Master was when he ate with publicans and sinners.

There is another class among them who are a sort of milk-and-water doctors. The overwhelming truths of Hahnemann have been poured in upon them to such a degree that they have found that they must either partially adopt that system



or lose their practice; and in order to secure the almighty dollar, pretend to practise either way, just as their patrons may wish.

This reminds us of the story of the sailor, who being terrified in a storm (which bid fair to wreck the ship,) prayed "oh, good Lord and good Devil." On being asked why he prayed thus, he replied that he was not certain whose hands he should fall into, and he wished to be on good terms with both.

You might as well try to assimilate sin with righteousness, as to unite Allopathy with Homœopathy, and wherever you find a man taking such a course you may set him down as being either a fool or a knave.

But since we have seen that the majority of those who are already believers in the Homœopathic system of medical practice, are men of the first respectability and intelligence. It should furnish a most conclusive argument for all who are unacquainted with this method of practice, in its favor, and should enlist a spirit of investigation from all who would enjoy health and longevity.

For the Homœopathic Advocate.

### **SPINAL CURVATURE--ITS CAUSES AND MEANS OF PREVENTION.**

This disease is becoming alarmingly prevalent, especially among females, in our cities and large villages; and unless its remote and approximate causes are better understood, and the means of prevention naturally deducible therefrom, carefully used, more than one-half the females in our community will, at no distant time, become its unfortunate victims.

Our object in writing upon this subject, is to make plain to all, as we may be able, the nature of this disease, and its causes, and to point out the certain means of prevention. For in this disease, above *all others*, the relative value of prevention and remedy, bear the most unequal proportion. We shall endeavor to express our views in plain language,

avoiding as much as possible all technicalities.

Those who become the subjects of Spinal Curvature, are universally persons of scrofulous constitutions, in whom when children was noticable a precosity of intellectual power, disproportionate to their physical development.

In such children there is a want of balance, between the two portions of the brain, through which the mind performs the intellectual and vital functions. This is what constitutes a scrofulous diathesis, or tendency in the constitution. Spinal Curvature is but one of the many sequel of this want of equilibrium in the forces of the system.

Of the various other forms of Scrofulous disease, arising from the same cause, we shall say nothing at present, but confine our remarks to the form before us. It is a remarkable fact, that nine-tenths of the subjects of spinal curvature, are females, and that every case that has come under our observation, commenced at the age of puberty.

Now the nature and cause of the disease are perfectly apparent, after a little reflection. The children that become its victims, are born into the world with a preponderating intellectual organization. They early manifest precocity of intellect, and remarkable sprightliness and vivacity of character. The doating parents watch with delight this premature development of their child's intellect, and suffer no opportunity to pass unimproved, of displaying the remarkable powers of their child. They see in it, if a boy, a future Webster, or some other bright star in the literary, scientific or political firmament, or if a girl, a Mrs. Sigourney, or a Jenny Lind. Every means that money can procure or art devise, are called into requisition to force this intellectual prodigy onward towards that goal upon which parental fondness has fixed its eye.

As soon as the child can hold a card containing the letters of the alphabet, or lisp their names in sounds ambiguous to all but accustomed ears, nursery teachers



are employed ; and these soon learn that their success in gaining the esteem and confidence of their employers, depends upon their skill in developping the intellect of their charges. Thus is a double enginery brought to bear, and as though this were not sufficient, the child's ambition is influenced in every conceivable way, thus converging the whole force of its being into one focus, viz: its intellectual nature, leaving its physical, and often its moral, entirely uncared for; yea, not only uncared for, but oftentimes the physical powers are positively crushed, by being zealously guarded and defended, against those means of developement which kind nature has scattered with liberal hand around all her children.—The sun must not shine upon such children, for it will bronze their delicate skins—they must not be exposed to the air of heaven, not even its clearest breezes, much less to a frowning sky, because forsooth, they take cold easily,—and as for exercise, it is too fatiguing for such delicate limbs, besides it interferes with their studies. They, *indeed*, must eat often and heartily of dainty dishes, that they may be fat and fair favored, while Dr. Pill-Box and Dr. Bitters get *their* weekly fee, for scientifically sapping these feeble constitutions, and perhaps ignorantly fanning the flame of that ambition, which is fast doing its work of death, by remarking like a sycophant upon the astonishing intellectual power of the child, and how much the form of its head resembles that of Webster, or some other great man, arriving at last, at the *sage* conclusion, that the child will probably be a very remarkable personage, should it live to grow up, but that such *bright* children rarely do!

Instead of explaining to the parents the laws of their child's being, and showing them that this dreaded evil is the inevitable consequence of a violation of those laws, he leaves them to look upon such results as the dispensations of God's inscrutable providence, and thus the child goes on through the period of childhood, without any marked symptoms of disease

sufficient to excite alarm, but with physical powers weak from want of exercise, and growing weaker daily. At length the age of puberty arrives, and finds the system in a deplorably feeble state, the muscles have scarcely strength to retain the bony skeleton in an upright position; but a new action is now to be set up in the system, and the vital forces are called away from the already enfeebled muscles, to establish and carry on that action, and what is the consequence, the most common result is the deformity in question, to those who survive the effects of such a course of discipline long enough for its developement, but to the multitude, death long before this period arrives.

The general weakness in the whole muscular system, thus occasioned, produces a constant tendency to sit leaning to one side or the other, there is not vigor enough in the muscles to keep the spine erect, if the child is now confined in a school room, or kept drumming at a piano, or occupied with any sedentary employment; the position which is assumed for want of power in the muscles to keep erect, throws the muscles on one side entirely out of use, while those on the opposite side are brought into a state of tension, maintaining this position hour after hour for days and weeks in succession, it becomes a permanent habit, the muscles gradually adapting themselves to this state of unequal action, those on one side becoming gradually paralytic, while their antagonists are drawing the spine in the direction of their contractions. The curvature is so gradual, that for months perhaps, it attracts little or no attention, and it is not until the bones have become fixed in their unnatural position, and the muscles permanently contracted, that *any* means are used to remove the difficulty, or to stay its further progress.

We have followed the course of the disease, and its nature and causes must be perfectly obvious to every intelligent person, viz: a want of balance, in the intellectual and physical departments of



the system. The indications to be fulfilled in order to prevent or to cure, are to restore the equilibrium when it is wanting, and to maintain it when it already exists.

It now remains to show the means by which the end is to be accomplished.—They are founded on God's immutable laws, and cannot fail. The disease is produced by a violation of these laws, and the only means by which it can be cured is by undoing what we have done,—ceasing to disobey the laws of our being, and learning to obey.

The only means by which any of our faculties can acquire real strength is by proper exercise, and where the system is in perfect balance, the principle to be followed in order to maintain that balance and consequently health, is this—Equal exercise for body and mind.—Where this equilibrium is wanting, those faculties that are predominant should be restrained, and the deficient cultivated. If a child's intellectual faculties predominate over the physical, as they always do, in those who become the subjects of spinal curvature, they should be kept from study, and every pursuit tending to call the intellect into vigorous action, and should be trained to physical exertion in the open air, up to the age of puberty, at least. If any children are to be confined and petted, it should be the robust and vigorous, those in whom the physical powers predominate over the intellectual. Next to physical exercise, is diet. The power of digestive organs should be cultivated, and this part of the system is not an exception to the law of exercise, cultivate the power of the stomach by regularity, in taking a proper quantity of good, substantial, nourishing food, taking care that it is well masticated. If any class of persons should live upon *slops*, it is those who would be the last to submit to it. Those in whom the digestive organs are strong and vigorous. Frequent bathing in cold water, is the next means, but upon this enough has already been written. Feather beds should be superseded by mattresses. These are what com-

mon sense points out as the only means by which this disease, (and what is true of this, is true of its kindred diseases,) can be prevented or cured. Medicines were never designed, and have not the power to protect us from the just penalty of violating the laws of our being, or to remove the curses of those violated laws, while we continue to transgress them.—When we cease to sin against our natures, they will lend a helping hand to aid us in removing the marks which former sins have stamped upon us.

To those who have long been the subjects of this physical deformity, we would say, it is the penalty due to a violation of the laws of your being. You have not improved the physical talents God has given you; you chose a sedentary, or intellectual employment because your physical organization was delicate, when you should have chosen a moderately active employment, and increased your exercise with your gain of strength. It is not too late to repent even at the eleventh hour; begin gradually to call those weakened muscles into action, and increase your exercise as they gain in strength, and you will not only prevent further deformity, but improve upon your present condition. To those in the insipient stage of the disease, we say, you can by perseveringly following the course here laid down, be restored to perfect simetry of form and vigor of constitution.

We warn parents to look well to their responsibilities in relation to their children. If they fill a premature grave, charge it not to God. He designed them for health and usefulness, and if they do not fulfil his design it is your fault. A tithe of the labor and thought, daily bestowed, to provide for them an estate, which in your present manner of training, they cannot live to enjoy, would enable you to mould them intellectually, morally and physically, almost as you please.

If your children have curved spines and other kindred diseases, do not murmur. If you labor to cultivate an already pre-



dominant intellect, at the time when they should have been forming a healthy physical organization.

God in his wisdom made man a physical, intellectual, and moral beings, and these three departments of his being are developed in successive stages; first the physical, second the intellectual, third the moral, and whoever attempts to transpose the order of their developement, or depart from the laws which govern them, must suffer the penalty. The plea of ignorance availeth nothing, when means of knowledge are within our reach.

O. A. W.

Nashua, July 16, 1851.

### BIOGRAPHICAL SKETCHES.

It will be seen by the following extract which we make from the "Homœopathist," that the editor proposes to publish a series of Biographical Sketches, of esteemed Homœopathic Physicians. This cannot but be exceedingly interesting to every lover of our cause, and secure to its originator a large addition to his present list of subscribers:

"It is known to many of our fellow-labourers that the editor of the Homœopathist proposes the publication of a series of biographical sketches. Subjects—esteemed homœopathic physicians. American physicians. With fine large portraits. Published first in the Homœopathist. Thus giving time for revision.—Then in a large volume. Superior in every feature to Headley's "Washington and his Generals." Three hundred pages.

We have several objects. Those who have laid themselves first upon the altar, merit this public record. Justice forbids they should lie down in the grave and be forgotten. As well might Luther and his co-strugglers lose their place in history! The work in contemplation will constitute an invaluable legacy for our children. With what intense interest will they peruse such a volume. Here will they find the faces and the strug-

gles of the first American martyrs.—Among them many will meet the name of a revered grandfather. All will thus learn the advent and progress of the great and true system.

Thus shall we arrange in a form most overwhelmingly convincing, those striking evidences which have forced honest men to abandon a popular system, for a despised and unpopular one. Thus will be obtained in a concentrated form, the worthlessness of the old system, and the inestimable value of the new one. For in each biography will be portrayed the reasons why the subject became disgusted with Allopathy, the circumstances leading him to the investigation of Homœopathy, with an account of his success in the practice of the new system.—And thus will be most effectually removed the impression that homœopathic physicians are broken down drug doctors.

In short such a volume will embrace the most cogent claims, the most insinuating pleas, the most irresistible testimony. It will, if well written and published, make an exceedingly popular book. Its personalities and various other local considerations, will ensure a large circulation and reading. While its fine portraits will not fail to attract thousands.

If executed as it may be, with the co-operation of our professional friends, we are overwhelmed with the conviction that it will accomplish an incalculable good.

We shall issue, of the Homœopathist, above one thousand copies. The publication of the portraits and biographies in the journal, will as we have said, give opportunity for addition, subtraction, and correction. Though if we receive the daguerreotypes and sketches faster than we can present them in the journal, we shall publish the volume at once, and continue them in the Homœopatist afterwards."

Industry, well directed, will give a man a competency in a few years.—The greatest industry, misapplied, is useless.



## TO OUR SUBSCRIBERS.

It should be remembered that the publication of this journal is attended with considerable expense. We have to pay the printer cash on delivery of each No. Our paper is also cash. We have not as yet received enough from all our subscribers to pay for printing one number, although our subscription list is nearly large enough to pay the above expences for the whole year. Although fifty cents is but a small item in an individual pocket, yet if our subscribers would pay us in advance, as our terms require, it would amount to hundreds of dollars in ours.—We trust every subscriber will take the matter into consideration and either pay us or our agents immediately, and we will try and reciprocate the favor in the improvement of our journal.

We have been favored with two excellent communications, from the pen of Dr. O. A. WOODBURY, which we trust will be read with no small degree of interest, by every reader of our journal. We have had the promise of contributions from others, but for causes unknown to us they have not as yet come into our possession. We intend to fill the Advocate with more original matter than we have heretofore. We hope every Homœopathic physician in our fraternity will see its importance, and furnish us with such communications as they deem best calculated to advance the truth.

**WANTED**—Two or three agents to procure subscribers to this journal. Here is an opportunity for invalids to travel and pay their expenses as they go along.—To such as can bring good recommendations, this chance affords a good opportunity for them to make good wages.

The shortest and surest way to live with honor in the world, is to be in reality what we would appear to be.

He who never changes any of his opinions, never corrects any of his mistakes.

“The absurdly self-entitled ‘regulars,’ begin to complain of their appropriate name—allopathists. They should remember the old adage ‘what is sauce for the goose, is sauce for the gander.’—The term homœopathist, was applied to us for a reproach, by the ‘regulars;’ but it being most suitable to distinguish us from others, we adopt it. It is too late for allopathists to change their name; Allopathy and Homœopathy are now household words, and well understood by the people. They will live in history.”

It is very difficult to correct the aged, and to induce people to adopt new principles, who revere the errors in which they have grown grey.

“Perform fearlessly what you believe to be right.”

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The Lectures of the Regular Course will commence annually, the first Monday in November, and continue seventeen weeks.

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The Commencement will take place early in March.

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AND  
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Is published on the first of each month, at the low price of fifty cents per annum, in advance, or five copies for two dollars.

All orders and communications must be addressed, **POST PAID**, to the Editor, Keene, N. H.



# The Homœopathic Advocate

## AND

# GUIDE TO HEALTH.

VOL. I.

KEENE, N. H., SEPTEMBER, 1851.

No. 6.

Written for the Homœopathic Advocate.

### HOMŒOPATHY THE ONLY TRUE MEDICAL PRACTICE.

BY O. A. WOODBURY, M. D.

[Concluded.]

Why do different medicines affect different parts of the system, or the same parts differently? We answer, by virtue of their different electrical conditions, in relation to the different organs, and parts of the system. The ultimate particles of every substance taken into the body, are either in a positive or negative state, in relation to the ultimate particles of every part of the system. Where the attractive conditions are present, viz: unlike electrical states, the substance is retained, if the repulsion, viz: like electrical states it is repelled. If agents taken into the system are offensive either in quantity or quality, to the nerves of sensation, which may be called the guards of the system, this disagreeable impression is at once communicated to the mind, and its power is exerted through the motor nerves to dislodge it. This is the constant action kept up in the systems of those who are the subjects of regular licensed drugging, as well as the unrestrained vending of patent medicines—and what are the effects? The power of the system is diverted from its natural healthy action, and its force expended in dislodging offensive matter. The body is like an invaded country, the consequences are debility, and every form of chronic disease, and ultimately, death.

Action and reaction are always equal, in the human system, as elsewhere; it is a universal law of nature, and it is as absurd to deny it here as in natural philosophy, if they are not equal, then they are unequal, and as they sustain the relation of cause and effect, we should have an effect without an adequate cause, or an acting cause without an adequate effect, every enlightened person knows this is an absurdity. If the truth of this proposition be acknowledged, as we think it must be, except in cases where perversity of will, or natural obliquity of intellect, unfit the mind to receive impressions of truth. The fundamental law of Homœopathy, viz: "*Similia similibus curantur*," follows as a matter of course. For if a medicine be given which produces a reaction different from that already existing, a new disease

is set up and the recuperative energies of the system, are divided between the two, lessening its power to subdue either. But if a medicine be administered, having the power to produce action, similar to the diseased action already existing, the action of the medicine coinciding with the diseased action, to produce, or call forth the same kind of reaction, the aggregate of reactive power is of course increased, but the action of the medicine is transient, and soon passes off, leaving the mind to react under its impulse, thereby subduing the disease.

Whereas action and reaction being equal, the unaided powers of the system, could never have removed the disease, and if the cause be of such a nature as to operate constantly, the powers of the system would at length become exhausted, and death would be the result. Now in respect to the quantity of medicine to be administered. The object to be attained, is to produce a reaction that shall exceed the action which by the natural law of the system are equal. Who cannot see that the slightest amount of the appropriate medium, would be sufficient to disturb the equilibrium, and leave the balance of power in the hands of the reactive energies of the system, while a larger dose would only, by exciting unnecessary reaction, expend vital power, and induce a corresponding state of debility. This often happens from a too frequent repetition of *small* doses, and next to the selection of the appropriate remedy requires the closest care and watchfulness on the part of the Physician. Here we have the two fundamental principles of Homœopathy, and where, we ask, is their mystery or absurdity? They arise out of God's immutable laws. They bear the seal of eternal truth. And the filthy touch of Alleopathy cannot pollute them, although as a part of the Kingdom of *sin* and *Satan*, it is now in the ascendant, the time is soon coming when the light of God's truth will sweep away the last vestige of it from the earth. Then will those who *now* boast of *their* wisdom and skill, and look down with scorn and contempt, from the pinnacle of heathen superstition upon which they are perched, call on the rocks to fall on them and hide *them* and their *shame*, which the light of truth will then reveal.

We will now consider the action of medicines, administered in large doses, in accordance with the law "*Similia Similibus*." Reaction being



equal to the action, the larger the dose of the appropriate medicine, the greater the expenditure of vital energy, and the effect would be debility, although the medicine might have been appropriate in quality to the disease in question. This is a frequent occurrence in Alleopathic practice where common sense despite of prejudice has forced the adoption of the first great law of Homœopathy. For example, an Alleopathic physician is called to a patient, complaining of nausea attended with headache, he administers an emetic dose of ipecac, perfectly in accordance with the first doctrine of Homœopathy, as far as the selection of the remedy is concerned, but the dose is sufficient, not only to annihilate the disease but also the patient, well nigh, by causing an expenditure of vitality which will take months to replenish. While a Homœopathic dose of the same remedy would have removed the diseased action in the vital forces of the body, and restored tranquility to the system without a tithe of the exhaustion, and in a safe, speedy and permanent manner.

It is often said that those small doses of Homœopaths may answer well enough in slight derangements of the system, but violent acute diseases require more powerful treatment. Now this is the language of ignorance and prejudice, not of reason and judgment.

If the principle before laid down be correct, the character of the disease, either mild or violent, acute or chronic, does not effect it. If action and reaction in the system are equal, their relative proportion is the same in violent as in mild cases of disease, and the small dose is as sure to produce its desired effect in one case as the other if properly selected.

In violent cases of disease the vital power is reacting forcibly, and responds more readily, than in mild cases, where the diseased action is not sufficient to arouse the reactive power, hence instead of increasing the strength or quantity of medicines, in violent diseases, they should be lessened.

The danger in diseases which run a violent and rapid course, is from exhaustion of vital power, from continued excessive reaction. Now what is the indication? Alleopathy prescribes antiphlogistics, blood-letting sedatives, &c. &c. to diminish this reaction, but it is the natural result of an action dependent upon or set up by some cause, and must therefore, and will continue till one of the two things be accomplished, either the cause must be removed, and the action thereby stopped, or the power of the system must be reduced till it *cannot* react.

The last result is the final termination of the disease if left to itself. The mind continues to react till the medium through which it reacts is exhausted; its connection with the body is dissolved, and death closes the scene. Now in Alleopathic practice, precisely the same event happens, but sooner than it otherwise would if the disease were left to itself. The means used, are such as to diminish the reactive energies of the

system without removing the cause of action which produced it, thereby hurrying on the final termination—death. Not so with true Homœopathic practice. Its law is to assist the reactive power of the system, and give it the balance of power, upon the principle before referred to and explained.

To illustrate this principle still further, let us take a case of disease, acute and dangerous in the highest degree—Inflammation of the lungs: And first let us inquire into the nature of the disease. The lungs, by over exertion or some other cause, become exhausted of their vital power, and are thus rendered susceptible to impressions from agents, which in their normal state of vitality they would have repelled, without injury, or any serious disturbance; this impression is conveyed to the mind, and the reactive energies of the system are aroused, a contest is commenced between the acting agent on the one hand, and the reactive power of the system on the other. This contest will continue till the power of the system is exhausted, (which will take place sooner here than in any other organ except the brain, as it is through the lungs that the medium of vital power is supplied,) unless the equilibrium between action and reaction is disturbed in favor of reaction. Let us see how the Alleopathic practice fulfils this indication.—Bloodletting is the first means resorted to, and what is its effect, why the reaction or recuperative powers are lessened with every drop of blood taken while the diseased action remains undisturbed. The contest, it is true, is temporarily suspended, because one of the combatants has been disabled by a blow dealt in the darkness of ignorance, by a friendly though misguided hand. As soon as the vital power has recovered, so as once more to resume the contest, it is again knocked in the head by another bleeding. This process is repeated till the power is so far exhausted, as to be unable to make other than feeble efforts. The inflammatory stage is now said to be subdued.—Who is so blind as not to see how it is subdued? By depriving the system of the power to manifest it.

The weak and feebly reacting vital power is next assailed by blisters externally, and *doses*, yes, *DOSES*, of Squills, Gum Amoniac, Tart. Antimony, &c. &c., internally. The mind continues to react though more and more feebly, till the medium through which it reacts is completely exhausted, its bond of union with the body is severed, and it surrenders its earthly tenement to its invaders, the least potent of which, was the original disease.

Now with the exception of malicious intention, this is downright murder, *yea*, worse than murder, a species of slow torture, such as all the *Fiends of the Infernal Regions* could not invent, and execute, unaided by human ignorance.—This is called the *heroic* plan of treatment. From such heroism, my God defend us. It is the same which once laid claim to his throne, now whispered into the ears of mortals, whose eyes are



blinded by the quintessence of ignorance.—

Such would be the uniform result of Alloëopathic practice in cases of disease like that referred to, were it not for the fact that they have unwittingly stumbled upon a Homœopathic remedy, under the name of a sedative, viz: Tart. Antimony. This is what saves their patients, when they are saved, and as they slowly recover from the state of prostration and debility to which they were reduced by the *Doctor*, and not by the disease, and from which they rallied under the empirical use of a Homœopathic medicine acting upon a principle which he despises and ridicules, they laud the Doctor to the skies for his skill, and treat themselves to a dose of self-complacency, that they were not fools enough to be humbugged by Homœopathy.

We will now apply the Homœopathic principles of treatment to the same case. A Homœopathic physician would select a remedy which experience had proved to possess the power of inducing in the healthy system a diseased action similar to that existing in the case before him—and why? Because his object is to assist the reactive power, and aid it in overcoming the diseased action, common sense and observation of the laws of vitality, teach him that to do this, the new medicinal action set up must be similar in kind, or the reactive power will be divided, and thereby weakened, and that it must be upon the same part of the system, or the same result will follow. And if he understands the principles of his practice, will be governed in respect to the quantity and strength of the remedy, by the mildness or violence of the symptoms, for he knows that the more intense the reactive power already at work, the more readily it will respond to any new action set up in the system, and he knows, that according to the laws of vitality, it requires but the slightest excess of reaction above action, to stop it at once. He administers therefore according to these principles, a dose of the appropriate remedy, inappreciable to the senses, it produces its action, and corresponding reaction follows, its action being transient, soon passes off, and leaves the system reacting under its impulses, thus leaving the balance of power in favor of the reaction, and the disease is at once cured, speedily and without any unnecessary expenditure of vital power, and for this reason the patient soon regains his usual strength; but does he give the physician and his practice, that credit and confidence which the skill and judgment of the one, and the truth of the other demand at his hands. *Not always*, some, (but to the credit of humanity as depraved as it is represented to be.) we can say, that the number is small, who after trying the power of God's truth upon the physical department of their bodies, forget to return and give thanks, and add the weight of their testimony in its support. The time has been when nine-tenths of those healed were thus ungrateful, ("were there not ten healed, but where are the nine?") But thank God, the world has improved. The *Priests* in the temple of Escula-

*pius* have lost their influence, as well as the *Priests* in the Temple of Jerusalem. Some few we hear reasoning in this strain after having been easily and speedily cured by Homœopathy, "Well, I could not have been very sick after all, or else that tasteless medicine would not have cured me so quick. But then I was taken precisely as when I had lung fever three years ago, and Dr. — attended me. He bled me three times, and blistered my chest all over, gave me horrid doses of Squills, and Gum Ammoniac, and Tart. Ant., and I came near dying at that, and when I did begin to recover it took me a long time to regain my strength, and in truth I have not been quite as well since, as before."— We affirm that nine-tenths of the violent acute diseases are made so by medicines, administered in poisonous doses, and that the same proportion of chronic diseases, are the feeble reactions of exhausted system, to throw off those medicines, after the acute diseases for which they are administered, have been unwittingly and empirically cured, by the accidental administration of an Homœopathic remedy.

The time is coming when he who carries a *lancet* and *pill box* in his pocket, will be considered more dangerous in community than the man who goes armed with a bowie knife and administers lead pills, by means of a six barreled revolver.

The preceding thoughts, hastily written, at intervals of leisure, we submit not for criticism, but for candid consideration, in the hope of awakening a more earnest attention to the laws of our being, that the means of preserving and restoring health may be more perfectly understood and practised.

#### CORRECTIONS.

MR. EDITOR:—Dear Sir—In looking over my communication in your last No., there appears several errors of the press, due perhaps to an ill-written manuscript. The word dynamic would have looked more like an old acquaintance had an *a* been substituted for the *o* in every instance where it occurs except the first. On the first page, near the middle of the second column, the word *argumentative* would have looked more natural than *argumentation*. A little below, the words *cureanter* and *infinitissimal* afford rather a laughable specimen of orthographical combination. On the second page, "Let us make man in our own image." We cannot perhaps improve upon the Scripture orthography. Near the bottom of the second column of the second page, the words *cerebellum*, and *septum*, would look more like old friends than the unmeaning words substituted for them; the word *ganglionic*, near the top of the third page, first column, looks any thing but natural. A little farther on, contractility should be substituted for contractibility, and elasticity for electricity. Near the bottom of the last column on third page, read process for powers, and just below, alamentary for elementary. Near the middle of first column, page fourth, subclavian for subclavion, second column, seventh line from the bottom for *without* read *withall*; first column fifth page, fifth line from top, for *circulating* read *receiving*. Near the middle of same column read, "that it there undergoes an important change," instead of "it then undergoes," &c. Last column on sixth page, eighteenth line from bottom, for *electrical* read *Almighty*,—middle of seventeenth line read *atoms* for *laws*. Last column, second paragraph, first line, *Julap* for *Julap*—eleventh line below, the spelling



of a word might be improved by converting one of the *l*'s into a *t*—two lines farther on, absorbents for insorbants.  
Yours, &c. O. A. W.

Nashua, August 5, 1851.

Through a misunderstanding our last Journal went to press without the proof being read by us. This is the cause of the above errors, as well as many others in our last number. We regret exceedingly that such a mistake should have occurred on our own account, as well as those of our correspondents. We shall be more cautious in the future.

For the Homœopathic Advocate.

### OPPOSITION, HYBREDISM.

MR. EDITOR: It is the destiny of Homœopathy, like all other innovations since the son of man overthrew the Jewish ceremonials, to receive the most bitter opposition. There is a similarity between the opposition that Christianity, its teachers and followers received from the Jewish Sanhedrim and Robies, (except death and bonds) and Homœopathy, and the old school of medicine. The Jewish leaders never met their opponents with arguments. This would not do, the people would hear and understand; so they resorted to that species of defence which plain, simple truth always compels bigotry to adopt. Let us note a few of those sneers of the old time-honored Priests: "Is not this the *carpenter's* son?" "There can no good thing come out of Nazareth;" "he hath a devil;" "he casteth out devils through Belzabub the prince of devils;" too much learning hath made thee mad;" "these men are full of new wine;" "he healeth on the Sabbath day," "we heard him blaspheme against *Moses* and against God;" and when truth came thick and fast, "they gnashed on him with their teeth." These were the arguments put forth against truth eighteen hundred years gone by. They were stereotyped then and have been used on all needful innovating occasions from that time until now. We will give a few samples from the old Alleopathic section of this vocabulary: "The German dreamer;"

"notoriously irregular practitioners;" "live on the credulity of the public;" "delude with their lying pretences;" "profess to believe a doctrine which has no superior in absurdity;" "transcendental humbug;" "little pill doctors;" "*pin-head Doctors*," and so on to the end of the chapter.

The foregoing quotations are no fancy sketch, but a fair sample of the opposition that truthful innovation has ever encountered from old systems that are believed to be infallible. Homœopathy, however, can outride all this. Its true friends are ready to meet those sneers with silent and steady perseverance in adhering to the law of truth, on which the system is founded, well knowing that the intelligence of the age will rightly appreciate their labors.

In carrying forward the revolution that is now begun in the application of medicine to the sick, Homœopathic practitioners must be true to their law of cure, for they are contending not for a system of disease, but a system of cure. In a word, Homœopathists and nothing else. The American who entertains the idea that he can practise this system agreeable to the rules of its great founder, and not receive opposition on all sides, will find that he has not accurately posted up the subject.

The battle has but just commenced, comparatively speaking. On the eastern continent it is becoming somewhat warm, but America is the Waterloo where the contest is to be decided. Alleopathy already feels that its spurs and jibs avail nothing, and is looking about with clenched fists and teeth spasmodically closed for something that shall be decisive, something in conformity with its practice, that will make short work, kill or cure, agreeably to the law "*contra contrarius*." Under this state of things how necessary it is that Homœopathists should be true to their system, and to themselves. Compromising never yet brought about a permanent good, nor never will. If a system or principle is right, why give up one jot or tittle of it to



wrong? When it is done, the result is eventually the same as he who casts his pearls before swine. We will admit as a chilling truth that he who honestly enters into the practice of Homœopathy, must make great sacrifices, and his feelings must be sorely tried. The midnight lamp must find him studying the cases of the day, when nature calls for repose—connections and friends as dear as life may give him the cold shoulder—associations and circles in which he once moved with delight, and who gave him the sunshine of approbation, must be given up for the present if not for ever—hours of doubt even and darkness will often settle around him—immediate, naked responsibility from cases of dangerous aspect, and no medical friend within consulting distance may make those hours ten fold more dark and unwelcome. This is but a type of what he must pass through, especially in his first years of practice. Under all this the question will arise, what is duty?—Must he compromise the principles of his system? Must he to appease the anxiety of friends and the officiousness of meddling neighbors, resort to Cathartics, Emetics, Bleeding, Blistering, &c. &c., when he firmly believes that either will add more danger to the case? No, no! Let him hold fast his integrity, let him be true to his system, and if the alternative must come, let him give up his patient into the hands of those who are ready to do all, and give all these or even more, and his conscience and his creator shall both acquit him.

It is to be regretted however, that there are those who make pretences of adopting Homœopathy, who, from want of decision, the fear for popularity or a "masterly inactivity," have a hankering desire for the leeks and onions of their old servitude; they will give up their professed principles rather than their patients. Such had better become Eclectics at once, and sail under that "ring, streaked and speckled" flag. Homœopathy has suffered enough from this spurious help; it can never abide or fellow-

ship Hybredism or Mongrelism. Those who adopt this course will eventually meet the fate of those unnatural productions. In the creation of animated objects, all were brought forth after their kind, for the purpose of propagation; but Deity never created any thing like Hybredism; its existence is the result of violated law; it is an unnatural monstrosity, and must perish without issue or propagation. Herein is consolation.

I. H.

Lyndeborough, Aug. 10, 1851.

#### SHORT DRESSES AND OTHER INNOVATIONS.

A word in regard to the all-absorbing topic. Not a single objection can be raised, but such as were urged against the tight sleeves. Said the fastidious: these are coat sleeves—men's sleeves—let us wear our own dress. But their obvious superiority over the mutton-leg, has introduced them against all opposition, and now the bags are quite ridiculous.

The short dresses and pants must go. We are sure of it! Every body, minus the exquisites of both sexes, are delighted with the change.

And here let us whisper a private word in the ears of the *modest* girls, which words young gentlemen will please not read. You, young ladies, declare this short dress quite shocking, indeed it is outrageous! Such a gross exposure of the ankle! What respectable lady would thus show herself! Now a little private but plain advice. Do you sometimes attend parties? Yes! Well how do you dress your arms? In short sleeves. Are they not so short that when the arms are raised the young gentlemen can see right into the armpit? And how do you dress your neck! Is it not so that when you lean forward a gentleman standing near can see your whole bust, so that for all purposes of exposure you might as well remove your entire dress down to the waist? Is not this so? What would you think to see boys so exposed? Why, if we take off



our cravat in your presence, and particularly our coat, it is quite vulgar.

Our advice is, don't go into canipions about the modesty of short dresses! To expose the whole upper part of the person, and then throw up your hands horror-struck, when for convenience, and health's sake, it is proposed to cut off those drabbling trails; though the limbs are still to be carefully protected down to the very shoe; this, we take it, is not that beautiful female modesty so much admired, but a foolish *mock-modesty*.

We have said thus much, and spoken thus freely, because here is the strongest barrier to the progress of the new fashion.

As a medical journalist, our say in their favor is this. That mincing, hesitating, half-dead, fettered manner of walking, which is the necessary accompaniment of the sweeps, will in this change give place to a sprightly, energetic gait, which considering the fact that walking is the only exercise that many of our city ladies have, will make a most desirable change in their health. Believing this an important consideration, we shall exert our small influence in favor of the revolution.

And while on the subject of fashions, we can but express our gratification in view of several changes both in the garb of males and females. And first of ourselves. We must congratulate gentlemen in view of our present style of dress. In point of healthfulness we can desire no farther change. So it now strikes us. We had, a few years since, stocks for the neck so close and high, we were half choked. Now you can adopt a simple ribbon if you choose. Our boots were so sharp-toed, we all got corns, and limped as if we had club-feet. Now the free wide toe permits the foot to rest in its natural position. Our vests were so laced, the breathing was exceedingly fettered; the coat so tight the arms could scarcely move, and pants as close as if they had grown upon us, as bark upon a tree. All this was any thing but favorable to comfort and health. Now these garments

may be so large that they but hang upon us, and all in the fashion. Again we congratulate our male friends upon these comforting and important changes in their dress.

And while these revolutions have been in progress on our side of the house, the women have not been idle. We have but to say this, to bring to every mind the lucky escape our female friends have made from that most unnatural and suicidal of all possible fashions, tight-lacing. We have not so much difficulty in understanding why the Chinese women fetter their feet, nor why the flat-head Indians disfigure their skulls, but how the boasted intelligence of this boasted free land, should thus chain lungs and heart, is an inexplicable mystery. But it is not fair to kick what is already dead, so we leave this and rejoice that the ladies have come to their senses so far as to throw off these accursed shackles. And the Bustles. What shall we say of these? The notion entertained by many medical men, that bustles were more injurious than wasp waists, is undoubtedly an error. Not that we hate bustles less, but we hate wasp-waists more. It must be at once conceded by all thinking minds, that the pressure of three pounds of cotton upon the hips is infinitely less injurious than to lash the contents of the chest down to half their natural size.—But bustles are done for too, so we need not discuss them farther. Ladies, these are steps in the advance. The progressive spirit of the age is triumphantly exhibited in these victories over those abominable practices. But just here we cannot refrain from the remark, that the bustle, of all fashions, was the most vulgar and disgusting. We mean abstractly considered. How any woman ever came to put this dromedary hump on her back, is astonishing. But not half so astonishing as that the great mass of the people should have greeted with smiles of approbation such an outlandish waddling posterior. But we have said too much of this obsolete barbarism.

And now one word in regard to those



miserable gauze slippers. If the strongest man wear such shoes he will take a death cold. But the most delicate female imagines she can wear them with impunity.

A tender girl said to us this morning, upon our asking, what shoes she wore? O, the walking shoes, doctor; the real thick soles! Well, how thick? Why doctor it is the very thickest kind! An examination justified our apprehension that here was the fault. A low, thin, morocco slipper, with a slight, spongy sole. Absolutely no protection at all.—And yet the majority of women regard this shoe as prodigious! Indeed they are perfect clumps, fit only for a paddy!

We have observed frequently, within a few weeks past, that although our side walks have been exceedingly damp and cold, the pale-face misses are out as an army, with this bare-foot rig. The fond mother fears for Kate—that red cheek, and the hacking; then there are restless nights. Kate has her breakfast in bed, and is indeed quite poorly.

Running up stairs and all kinds of house work are quite too much for the poor thing. And if she attends a concert, her body must be sweltered with quilts and furs, but still the legs, ankles and particularly the feet, altogether the most susceptible parts, are left as unguarded as if she were the hardiest being alive. It is true she wears rubbers in the winter, but even then her ankles and legs are quite unprotected. But during the entire summer, she may be seen, no matter how late in the evening, sauntering slowly along, on our damp, cold side walks, with no shield for the feet, save those paper slippers and a thin cotton stocking.

The father cannot imagine why she has these frequent colds, and constant cough, so careful is she! She wears four good thick skirts, and he can't see how it is! You, sir, promenade our side-walks of a cool evening with the same foot and leg gear that your delicate daughter wears and strong as you are, you will not long remain in doubt in re-

gard to the cause of her ailments.—*Homœopathist.*

### NUTRITION IN VARIOUS GRAINS.

Wheat is one of the most important of all crops. The grain contains from 50 to 70 per cent of starch, from 10 to 20 per cent of gluten, and from 3 to 5 per cent of fatty matter. The proportion of gluten is said to be largest in the grains of quite warm countries.

It is a singular fact that, in all the seed of wheat and other grains, the principal part of the oil lies near or in the skin, as also does a large portion of the gluten. The bran owes to this much of its nutritive and fattening qualities. Thus, in refining our flour to the utmost possible extent, we diminish somewhat its value for food. The phosphates of the ash also lie to a great degree in the skin. The best fine flour contains above seventy pounds of starch to each hundred.—The residue of one hundred pounds consists of ten or twelve pounds of gluten, six or eight pounds of sugar and gum, and ten to fourteen pounds of water, and a little oil.

Rye flour more nearly resembles wheaten flour in its composition than any other; it has, however, more of certain gummy and sugary substances, which make it tenacious, and also impart a sweetish taste. In baking, all grains and roots which have much starch in them, a certain change takes place in their chemical composition. By baking, flour becomes more nutritious, and more easily digestible, because more soluble.

Barley contains rather less starch than wheat, also less sugar and gum. There is little gluten, but a substance somewhat like it, and containing about the same amount of nitrogen.

OATS. Oatmeal is little used as food in this country, but it is equal, if not superior in its nutritious qualities, to flour from any of the other grains; superior, I have no doubt, to most of the fine wheaten flour of the northern latitudes. It contains from 10 to 18 per cent of a body having about the same amount of nitrogen or gluten. Besides this, there is a considerable quantity of sugar and gum, and from 5 to 6 per cent of oil of fatty matter, which may be obtained in the form of a clear fragrant liquid. Oatmeal cakes owe their peculiar agreeable taste and smell to this oil. Oatmeal then, has not only an abundance of substance containing nitrogen, but is also quite fattening. It is, in short, an excellent food for working animals,



and as has been abundantly proved in Scotland, for working men also.

Buckwheat is less nutritious than the other grains which we have noticed. Its flour has from 6 to 10 per cent of nutritious compounds, about 50 per cent of starch, and from 5 to 8 per cent of sugar and gum. In speaking of buckwheat or of oats, we of course mean without husks.

Rice was formerly supposed to contain little nitrogen; but recent examinations have shown that there is a considerable portion, some 6 or 8 per cent of a substance like gluten. The per centage of fatty matter and of sugar is quite small, but that of starch much larger than any grain yet mentioned, being between 80 and 90 per cent; usually about 82 per cent.

Indian corn is the last of grains that we shall notice. This contains about 60 per cent of starch, nearly the same as oats. The proportion of oil and gum is large, about 10 per cent; this explains the fattening properties of Indian meal, so well known to practical men. There is, besides these, a good portion of sugar. The nitrogenous substances are also considerable in quantity—some 12 or 16 per cent. All these statements are from the prize essay of Mr J. H. Salisbury, published by the New York State Agricultural Society. They show that the results of European chemists have probably been obtained by the examination of varieties inferior to ours; they have not placed Indian corn much above the level of buckwheat or rice, whereas, from the above it is seen to be "in most respects, superior to any other grain."

Sweet corn differs from all other varieties containing only about 18 per cent of starch. The amount of sugar is, of course, very large; the nitrogenous substance amounts to the very large proportion of 20 per cent; of gum, to 13 or 14; and of oil, to about 11.—This, from the above results, is one of the most nourishing crops grown. If it can be made to yield as much per acre as the harder varieties, it is well worth a trial on a large scale.

#### WANTED IMMEDIATELY.

Six good Nurses that do not already know more than the Physician in attendance, and are not too self-conceited yet to learn. To such steady employment may be had, by applying to the editor of this Journal.

#### ADDRESS

OF THE

*Hahnemann Publishing Society of the Homœopaths of America.*

We, the acting Committee of the Hahnemann Publishing Society, beg to call the attention of our American Brethren to the establishment of this Society. Its object is, by the co-operation of a number of individuals, to procure the publication of Homœopathic works of practical value, whose sale being probably limited to the members of the profession, would deter publishers from bringing them out at their own risk. The Society has already commenced the publication of a *Materia Medica* and *Repertory* on a more complete and extensive scale than has yet appeared in the English language. The first volume of the *Pathogenetic Cyclopædia* has been published, and the first part of the *Materia Medica* is now in the press. The Society has already a subscribed capital of nearly £600. It is proposed that the works published by the Society be issued to American subscribers on the same terms as to the members of the Society in this country, viz: at prime cost. Dr. Neidhard has kindly consented to act as our Honorary Secretary in Philadelphia, and Dr. H. Preston has offered his services in the same capacity in Providence; and it is desired that those who desire to become subscribers to the works of the Society will forward their names to one of these gentlemen.

We regret to find that a reprint of one of the Society's works has been commenced in New York, which will materially hamper the usefulness of the Society, and we therefore appeal to the scientific spirit and friendly feeling of the American Homœopathic practitioners to support us in our undertaking, by discountenancing reprints of our works, and we on our part pledge ourselves to afford all the support in our power to the sale of works published in America.

We shall also be happy to receive proofs or other contributions to the *Materia Medica*. The manuscripts to be sent to Dr. F. Black, Clifton, Bristol, or to our only accredited publishing agent in America, Mr. Bailliere, Broadway, New York.

F. BLACK,  
J. DRYSDALE,  
R. E. DUDGEON,  
C. B. KER,  
H. MADDEN,

Acting Committee of the Hahnemann Publishing Society.



**THE HOMŒOPATHIC ADVOCATE.**

PUBLISHED UNDER THE PATRONAGE OF THE  
N. H. HOMŒOPATHIC FRATERNITY.

D. WHITE, M. D., EDITOR.

KEENE, SEPTEMBER, 1851.

**HOMŒOPATHIC MEDICAL COLLEGE OF PENNSYLVANIA.**

We have received the fourth annual announcement of this Institution, from which we learn that it is in a most healthy and flourishing condition. The large number of students who repair hither annually to complete their Medical Education, speaks more in its favor than a thousand pens like ours, yet we take pride in referring to this magnificent Institution, it being the first in America to teach the true medical doctrines as discovered by the illustrious Hahnemann.

The courses of instruction pursued here are the most thorough and complete in all the various departments. The Professors are men of superior talents and untiring energy. In short, every inducement that wealth and learning can impart are here offered to all who wish to become masters of their profession.— Its brightening prospects serve to encourage us on through opposition and persecution, knowing that our ranks are rapidly filling with men graduating at this Institution that will do honor to their profession as well as promote and establish those immutable principles of Hahnemann, universally among mankind.

But in view of all the inducements which are held forth by the strenuous efforts of those who have the management of our own institutions, we are pained to announce the fact, that several Homœopathic students, to our knowledge, are about to patronise Alleopathic schools. This is the most absurd and ridiculous transaction that Homœopaths are chargeable with in New England. We know that it somewhat increases the expense, to attend an institution at a distance—but all sensible persons who are believ-

ers in Homœopathy wish to employ Homœopathic physicians only, (not mongrels,) to attend upon them when sick. We are also aware that some entertain the idea that it will enhance their reputation by attending *one* out of the *two* courses of Medical Lectures, at an Alleopathic College, and we frankly admit that it may in the estimation of an unenlightened and prejudiced portion of the public. But not in the opinion of all true believers in our doctrines. They prefer to employ those only who have made it their whole study to practise upon our principles, knowing that the time allotted for study, (if all spent,) will qualify them none too well, to fulfil that responsible situation which they have chosen.

If our Colleges were inferior in any respect to those of the Alleopathic school, there would be some reason for patronizing them; but every one knows that this is not the case. Then why give your countenance and support in any way to known error? "Have no fellowship with the unfruitful works of darkness, but rather reprove them." Justice to our cause requires us to support our own institutions in preference to those of our enemies. Not because they actually need that support, but by encouraging these institutions already established, it will encourage the establishment of similar ones in our own New England.

**REPORTS OF CASES.**

To conduct a public journal to the entire satisfaction of all its readers, is more than we expect to accomplish. We have a great variety of minds to please, and different tastes to gratify. We have never intended to publish any reports of cases treated Homœopathically, believing that our journal was not the proper medium for such productions. But of late we have been importuned so much by several of our subscribers, we have concluded for once to digress. Below we have given the history of a case that is not of uncommon occurrence; and we hope it will be read with interest as well



as with profit by many of our readers.— We have selected this *case* particularly to show the inconsistency and folly of persons attempting to prescribe remedies for the sick, that know nothing of the human system, or the nature of the remedies that they administer to them. We believe that if an individual has not confidence enough in a physician to employ him in the incipient or first stages of a disease, they should not send for him at all, or if they do employ him as a *last resort*, not to censure him if he does not restore them immediately.

### A CASE, ITS HISTORY, &c.

David B—— caught a violent cold, which settled upon his lungs, causing a severe cough, with pain in the side and chest, &c., accompanied with considerable fever. His parents endeavored to sweat him with copious doses of Pennyroyal tea, Cayenne pepper, &c., to no purpose, when neighbor Bellville's wife happened in and recommended Motherwort tea as being just the remedy for such a case. This was tried but failed of having the desired effect. The father suggested a Thoroughwort emetic, consequently the young man was forced to swallow nearly a quart of this bitter drug, until copious vomiting was produced, the parent gratified, but the son was not relieved.

Here is a dose of Indian Pills, says the mother, take these, Mrs. Jones says they will certainly cure you; the command was eagerly obeyed, because Mrs. Jones had the reputation of being an excellent nurse; copious discharges one after another were had from the bowels, yet poor David was no better. Drafts upon the feet and a mustard paste upon the chest, were next resorted to, when Mrs. Goodspeed entered with a newspaper in her hand, saying that she had heard how David was, and she knew that *Ayer's Cherry Pectoral* would certainly cure him, and here, said she, is the advertisement. A bottle was procured, several doses administered, but contrary to the advertisement, David still suffered as

much as before. At this moment Mrs. Goodheart arrived with a bottle of Syrup, which she had made for him from "Roots and Arbs," expressly for his case, and assured them that it would not hurt him, if it done no good. Several doses were given, but strange as it may seem, this also failed of giving relief. Peter was now sent to neighbor Sikes to see if Mrs. Sikes could not think of something that would help him. Peter returned saying, give him some *Gin and Molasses*, and if that did not relieve him soon, *Skenk's Pulmonary Syrup* certainly would, but this combination of nature and art, like all others, refused to operate in behalf of David's restoration.

I believe he is bilious, says Mrs. Tombs, and I advise you to give him Wormwood and Vinegar, as that will certainly do him good, besides he needs something to give him an appetite.

I have some powders, says the mother, that the Doctor left me some years ago, when I was sick, and I have a mind to try them, and if they should not relieve him I think its best to send for a Doctor. The powders were produced, and administered, yet strange as it may seem, they came far short of having anything like a desired effect, for in addition to his first complaints, he now had a severe pain in the stomach and bowels, accompanied with Diarrhoea, and more or less derangement of the whole system. Amidst the excitement of the occasion, Mrs. Jameson called to inquire after David to know if he was no better, when answered in the negative, she advised them to use "Radway's Ready Relief." This seemed to meet the approbation of the anxious parents, and as Simon was about leaving for the nearest store, the father said he had better get a box of the Magnetic Ointment also, and if Radway's Ready Relief failed they would try that, as it was strongly recommended by the newspapers. Simon soon returned, the Liniments and Ointments were applied, but like every thing else, failed. Townsend's Sarsaparilla, Extract of Yellow Dock, Vegetable Pills, Magnetic Belts,



and Rings were talked of, but the mother by this time was strongly in favor of sending for a physician, as there was nothing gained by waiting too long, besides she did not approve of folks trying to *doctor*, that knew nothing about it. The father hesitated, partly on account of the expense, as he had already expended upwards of five dollars for patent medicines &c., to no purpose, and partly for want of confidence in physicians generally.—Here is Bill Piper, said he, who was taken a little unwell and sent for Dr. Physick who gave him so much Calomel that he has never had the use of his limbs since; besides I don't believe in taking the same method to cure a sick person that I would take to kill my hogs or rats; or in other words, in *bleeding* and *poisoning*. Well, says the mother, let us have a Homœopath, they don't make use of any such means. Poor David, who had been all the while listening, expressed a desire not to be dosed much more, for he was then almost exhausted. The Homœopath was finally sent for,—upon his arrival he inquired—how long has your son been sick? About three days, sir, was the reply. What have you given him? Oh not much of anything; nothing except some few simple things that were recommended by our neighbors.

After a thorough examination of the case, the physician left his medicine with the usual direction with regard to diet, the use of other medicines, &c., and as he was about leaving the premises, the mother remarked that she supposed pickles would not hurt him, as they were vegetable, besides, his mouth tasted very badly.(?) The doctor was hardly out of hearing before Mrs. Goodspeed called, apparently very much interested, and said that she had heard a great deal of Homœopathy, and wished to see the medicine. "*Lord bless me,*" she exclaimed, on seeing the little powders and pellets, they are too small to do any good. Why Mrs. B——, should you feel justified if your son should die? or that you had done your duty in giving nothing

but these foolish things? I advise you as a friend to give him a good smart dose of Pain Killer. Major Hoblins's James was just so last fall, and it cured him right up. "*Do tell!*" Here, Simon, run to the store as quick as you can, and get a bottle of Pain Killer, and we will have David cured right up now. She then remarked to Mrs. Goodspeed that her son was very sick, as all remedies had failed to relieve him. But before the boy arrived, David had evidently began to amend. Simon, however, soon returned, the mother now regretted sending for the pain killer; but in order that it should not be lost, she commenced giving one dose after another, until he grew worse so rapidly that they thought proper to desist. Aunt Hannah next appeared with a bottle of Peragoric in one hand and a spoon in the other, remarking that it always helped her children quicker than anything else. One or two teaspoonfuls had the desired effect, and poor David was relieved just so long as the effect of the drug lasted.

At the appointed time the physician called again, and to his surprise found his patient no better. He inquired if his directions had been carried out in full in relation to diet, and the use of other medicines, &c.? Yes, Doctor, we have kept him on gruel principally, and have taken pains to put a tablespoonful of salæ-ratus into it, to keep it from souring his stomach.—He has also had excellent nursing—I have taken the trouble to bathe him all over twice, and three times a day in strong Camphor and spirits.—Dear madam, says the doctor, the use of Salæ-ratus and Camphor are strictly forbidden by all true Homœopaths, except as antidotes for poison; furthermore it will be absolutely necessary for you to follow my directions strictly, in order to have your son recover. I find some derangement about his chest and lungs to-day, which are rather unfavorable symptoms in his case, but here is some medicine which I think will relieve him. So saying he then left the premises. Mrs. Confident next called in to hear what the



doctor thought of David, to which the mother replied that his lungs were affected, &c. Mrs. C. advised her then by all means to give him Cod Liver Oil, for she did not believe that the "Potecary" or any other doctors could do him any good—besides, Sally Shingles took several gallons of it before she died, and her dying words were, that she believed it would have entirely cured her, if her life had only been spared long enough to have given it a fair trial; and she had signed several certificates in its favor, to pay the agent. The mother said that she had given him Castor Oil, but never thought of Cod Liver Oil. The Cod Liver Oil was soon procured, and several doses administered, with no other perceptible effect than a constant nausea at the stomach. The mother now became somewhat frightened, the doctor was sent for in haste, and soon arrived, and to his surprise found that his medicines had no perceptible effect towards removing his patient's disease, and his stomach resisting everything that was given him.

Not being aware that anything had been administered but what he had left, changed his medicines which was afterwards given strictly in accordance with his directions. Mrs. Bellville called and advised them to send for a "Potecary Doctor." She said that Dr. Physic told her that Homœopaths gave nothing but sugar and that it would cure nobody but spleeny or hysteric persons, and they did not need any medicine. Mrs. Goodheart advised them to send for Dr. Thompson, for she knew that one or two Lobelia Emetics was just what he needed. Mrs. Goodspeed said she had no faith in any other than the *cold water* doctors, and if they would only have one of her kind of doctors, she would warrant David to be well in three days. The father remarked that *Hydropathy* was a Scriptural doctrine; that it was applied to the antediluvian race, and to Pharaoh and his hosts, and to hundreds since that time, with nearly the same success. For his part he was satisfied with Homœopathy as yet, as he had invariably noticed that the

medicines he had left, always helped him, until his mother went to giving him something different, and he meant he should now have a fair chance to cure him if he could, and that no other medicine, or herb-teas should be given him, until the doctor gave him over as incurable.

The doctor called again the next day, but found no change in his symptoms except the absence of the nausea at the stomach and a development of previous complaints, consequently he had recourse to his former prescriptions, and in 24 hours an improvement in his case was plainly manifested. His directions afterwards were strictly followed in every respect, and in less than one week David was entirely well.

#### PATHIES DEFINED.

Under this caption we find an article in the August number of the *Water Cure Journal*, by T. L. Nichols. Among others he attempts to define Homœopathy. Now as we do not happen to be acquainted with this "quandam Doctor," we are at a loss whether to set him down as an ignoramus or a knave. One thing is certain, his article contains many culpable falsehoods in relation to Homœopathy, and we are necessarily forced to the conclusion that he either was totally ignorant of the subject on which he attempts to enlighten others, or that he meant to lead them astray. Now Doctor, you can choose either horn of the dilemma. But we advise you before claiming the confidence of the public, as a teacher, first to learn your *a b c's*, before you attempt teach others their *a b abs*—that when you set about defining other men's principles, do it with an honest heart. If you have embraced principles which cannot be sustained upon the immutable principles of truth, abandon them at once, instead of trying to pull down those entertained by men who happen to be wiser and more honest than yourself.

We have always entertained a favorable opinion of Hydropathy, and respected its advocates, and have studiously a-



voided saying anything that would interfere with the harmony existing between us, well knowing that their most successful practitioners use more or less Homœopathic remedies in connexion with Hydropathy, not because we feared losing anything by comparing the two systems, on their relative merits, but because we hail with exultation the introduction of every system that is calculated to benefit mankind and to supercede that barbarous medical system, Alleopathy. We have also regarded the advocates of Hydropathy as men who were honest in their belief, but what surprises us most is, that such a man as the writer of the article alluded to should have been admitted into their ranks; and furthermore that such a communication should be found in the columns of so respectable a periodical, as the Water Cure Journal.

We owe an apology to our readers for having thus briefly noticed the subject, well knowing that our columns are too valuable, and the article too base to demand any attention from us, yet there is a plausibility about his communication well calculated to lead others who are as ignorant of the facts in the case, as the writer of that article, into errors that might prove fatal in the end.

We would call the attention of our readers to the communication of Doctor Herrick, in another column. Dr. H. was among the first in New Hampshire, if not in New England, to renounce the old Alleopathic system of medical practice, and to embrace the new, and then unpopular system of Homœopathia.—This change in principle and practice resulted from the conviction of duty, not only to himself but to his fellow men, rather than from any selfish motives.—Having for years previously enjoyed an enviable reputation as a skillful practitioner of the old school. And few there are who have made the sacrifices that he has for the cause of truth alone. The article alluded to is undoubtedly a truthful history of what he has had to pass through in by-gone years. But his life

has been prolonged to see the ridicule and sarcasms, scoffs and sneers that have been heaped upon him, pass, in a great measure, into oblivion. All the arrows of persecution have fallen comparatively harmless at his feet. "*Truth has triumphed over error.*" He has now lived to see Homœopathy prosper in his hands, beyond his most sanguine expectations.

#### VERMIFUGES.

"Several times within a few days we have been consulted in regard to those popular vermifuges. If the baby picks its nose, looks a little white about the mouth, and starts while sleeping, at once it is supposed to have worms. For which many unthinking persons resort to advertised vermifuges.

Of these vermifuges as a whole, we would say, they are strong medicines, composed of several powerful drugs, and ought never to be thrown into the delicate stomach of a child. Let any mother who seizes her child by the nose and pours down tea-spoonful after tea-spoonful of these vermifuges, take the same quantity herself every day for a week, and we will venture the assertion that she will never give another dose to the baby. Without a single exception, so far as we know, these recommended worm medicines are miserable stuffs, and ought not to be tolerated. Their general use is a grievous evil, not half appreciated.

And before closing we ought to say that picking the nose, white lips, and starting in sleep are not such clear evidences of the presence of worms. It is more than probable that even physicians make errors here. The above symptoms are exceedingly common. We scarcely meet an ailing child without one or all of them. To suppose that all these children so affected are internally alive with worms, is quite ridiculous. Indeed we have long entertained the notion that the poor worms have been charged with a thousand-fold too much guilt in the affections of children.



But again we suggest, let those who administer these vermifuges to their little delicate ones, take a few doses themselves, and if it cure no other affection, it will relieve them of the notion that these miserable stuffs are all agreeable and harmless.—*Homœopathist*.

**MENTAL EXCITEMENT.**—Bad news weakens the action of the heart, oppresses the lungs, destroys the appetite, stops digestion, and partially suspends all the functions of the system. An emotion of shame flushes the face, fear blanches it, joy illumines it, and an instant thrill electrifies a million of nerves. Surprise spurs the pulse into a gallop. Delirium infuses great energy. Volition commands, and hundreds of muscles spring to execute. Powerful emotion often kills the body at a stroke. Chilo, Diogenes, and Sophocles died of joy at the Grecian games. The news of a defeat killed Phillip the V. The door-keeper of Congress expired upon hearing of the surrender of Cornwallis. Eminent public speakers have often died in the midst of an impassioned burst of eloquence, or when the deep emotion that produced it suddenly subsided. Largrave, the young Parisian, died when he heard that the musical prize for which he had competed was adjudged to another.

For the better accommodation of our patrons and others, at a distance, we contemplate opening an *Infirmery*, or Hospital, for the treatment of every variety of chronic diseases that allow a reasonable hope for amendment, or radical cure. Connected with our establishment will be a well arranged *Gymnasium*—a desideratum of vast importance in treating many chronic complaints. When our arrangements are complete, due notice will be given in the Journal.

A few patients can now be accommodated by applying personally, or by letter, (post paid,) describing as accurately as possible their complaints. Any desired information will be given to those writing, by return mail.

## CALIFORNIA MEDICAL BILLS.

It has become an axiom that the man who commences paying doctors' or lawyers' bills, must make up his mind to dispense with the luxuries of life and confine himself to a bread and water existence; and if this be true in this part of the country, what chance does a gentleman in declining health stand in California.

The following items are from the published fee bill of the San Francisco Medical Society:

For a single visit, or advice, in a case in which no further visits are required, \$32.

(This is not intended to apply to those cases in which the physician is considered the regular medical attendant of the individual or family.)

In regular attendance, or advice at his office, \$10. When detained, for each hour, \$32. For a visit at the time appointed by the patient or his friends, during the day time, \$32. For a written opinion or advice to a patient, 50 to \$100. For a visit as consulting physician during the night, \$100. For visiting distant patients, \$10 to be charged for every mile from the city. For a certificate of the state of health of an individual, \$50. For vaccination, \$32. For a case of ordinary labor, \$150.

For removal of stone from the bladder, 600 to \$1,000. For the introduction of the stomach pump in cases of poison, 100 to \$150. For the amputation of a leg or arm, \$300. For amputation at the shoulder joint, \$500. For the extirpation of tumors, 100 to \$1,000. For other operations on the eye and its appendages, 100 to 1,000. For the operation for strangulated hernia, 500 to \$1,000. For the operation for hair-lip, 250 to \$500.

☞ We are a little behind our usual time in getting out this number of the Advocate, but we go upon the rule that it is always the first, until the fifteenth of the month.



☞ The members of the New Hampshire Homœopathic Fraternity are reminded that their next meeting will be held at the office of Dr. WHITTLE, in Nashua, on Tuesday, the 9th of this month, commencing at 10 o'clock, A. M. It is very desirable that there should be a full and punctual attendance of all the members, and we hope things of minor importance will not keep any at home.—We know that this is a sickly season of the year,—that all are very busy at this time—but one Physician has just as good a reason for staying away as another, hence no one can reasonably be excused for not meeting with their co-workers in our cause. And we hope to have the pleasure of shaking the hand of every member on that occasion.

☞ Homœopathic physicians that contemplate changing their business locations or residences, would do well to make their wants known to *us*, as we are almost daily in receipt of letters of inquiry from individuals and communities, who are in want of Homœopaths to settle among them. One or two Physicians are also in want of partners—some are wanting assistants, &c. &c. All communications upon the subject will be treated in a confidential manner.

☞ The height of Felicity is to have one of your neighboring women come into your own house and endeavor to hire your help away, when your family is nearly all sick and help scarce, by offering them from twenty-five to fifty cents per week more than you are paying. And to cap the climax, see them turn with so much grace, and say, *Oh, they don't wish to hire them away from you!*—*Exchange.*

☞ One or more Students can be accommodated at our office. A rare chance is offered to one that would be willing to make himself generally useful about the premises, if application is made soon.

If you wish to be happy when old, be temperate when you are young.

THE FOLLOWING JOURNALS are received regularly:—The American Journal of Homœopathy, S. R. Kirby, Editor, New York.

North Western Journal of Homœopathy, Geo. S. Shepman, Editor, Chicago, Ill.

Cincinnati Journal of Homœopathia, B. Errman A. Miller and Geo. W. Bigler, Editors, Cincinnati, Ohio.

Homœopathist, D. Lewis, Editor, Buffalo, N. Y.

Hydropathic Encyclopedia, R.T. Trall, Editor, Fowlers and Wells, Publishers, New York.

Water Cure Journal, Fowlers & Wells, Publishers, New York.

American Phrenological Journal, Fowlers & Wells, Editors and Publishers, New York.

Why is Homœopathy like St. Paul?  
Because like him it can say, "When I am weak, then am I strong."

Somebody tells a good story of the Water-cure, applied to the fowls of water and air. A duck first tried the shower bath, throwing water over herself with her wings—then a sitz bath, by sitting at the edge of the water—then she plunged in the river, thus taking a plunge bath, after which she alighted upon a stone, and delivered her opinion, thus—"Quack, Quack, Quack."

A dandy with a cigar in his mouth, entered a menagerie, when the proprietor requested him to take the weed from his mouth, lest he should learn the other monkeys bad habits.

"What's that," asked a schoolmaster. "It's daddy's name." "No, you block-head, it's X." "'Tain't X neither, its daddy's name, for I seed him write it many a time."

☞ There is a girl in Carroll county, Md., who weighs 413 pounds. A large rib for some one.

Please read our "Report of a Case," in another column.



## A PROPOSITION TO OUR SUBSCRIBERS.

We propose, if sufficient encouragement is given, to publish our next number on *new type*, and of smaller dimensions, so that it will contain nearly double the amount of reading matter that it has heretofore. If we do this, it will increase the cost about one-third, and contain an amount of matter equal to any Homœopathic journal whose subscription price is double that of ours. This we cannot do without the assistance of our friends,—hence we have concluded to make them the following proposition, viz: That each of our present subscribers obtain at least one new subscriber, and forward the name and money to us or our agents, on or before the 25th of this month.—Now will you accept this proposition? We know the *Ladies* all say yes—come gentlemen, don't be backward. We shall take pleasure in giving the names of all who send us one or more subscribers, in our next number. Who will head the list?

Doctor, do you think a thin shoe is bad for Consumption? Not at all, madam—it is what it lives on.

### Homœopathic Medical College

OF

## PENNSYLVANIA,

Located in Filbert Street, above Eleventh,  
PHILADELPHIA.

The Lectures of the regular course will commence annually on the second Monday of October, and continue until the first of March ensuing.

|   |          |
|---|----------|
| Amount of fees for a full course of Lectures,                 | \$100 00 |
| Students who have attended two full courses in other schools, | 30 00    |
| Matriculation fee, paid only once                             | 5 00     |
| Practical Anatomy,  | 10 00    |
| Graduation fee  | 30 00    |

The Commencement will take place early in March.

### FACULTY.

WALTER WILLIAMSON, M. D., Professor of Materia Medica and Therapeutics.

WILLIAM S. HELMUTH, M. D., Professor of Homœopathic Institutes, and the practice of Medicine.

SAMUEL FREEDLEY, M. D., Professor of Botany and Medical Jurisprudence.

CHARLES NEIDHARD, M. D., Professor of Clinical Medicine.

JOSEPH G. LOOMIS, M. D., Professor of Obstetrics and the Diseases of women and Children.

ALVIN E. SMALL, M. D., Professor of Physiology and Pathology.

MATTHEW SEMPLE, M. D., Professor of Chemistry and Toxicology.

FRANCIS SIMS, M. D., Professor of Surgery.

WILLIAM A. GARDINER, M. D., Professor of Anatomy.

J. B. PETHERBRIDGE, M. D., Demonstrator of anatomy.

WILLIAM A. GARDINER, M. D., Dean.  
No. 303 Arch Street, Phila.

### Western College of Homœopathic Medicine, at Cleveland, Ohio.

The Lectures of the Regular Course will commence annually, the first Monday in November, and continue seventeen weeks.

|  |         |
|--|---------|
| Amount of fees for a full course of Lectures,  | \$55.00 |
| Matriculation fee,                             | 5.00    |
| Graduating fee,                                | 20.00   |
| Demonstrators' Ticket,                         | 5.00    |
| Students of two full courses in other schools, | 20.00   |
| Graduates of respectable Medical schools,      | 5.00    |

### FACULTY OF MEDICINE AND OFFICERS.

STORM ROSA, M. D., Professor of Midwifery and diseases of Women and Children.

CHAS. D. WILLIAMS, M. D., Professor for Institutes and Practice of Homœopathy.

ARTHUR F. BISSEL, M. D., Professor of Principles and Practice of Surgery.

LEWIS DODGE, M. D., Professor of Materia Medica and Medical Jurisprudence.

HAMILTON L. SMITH, A. M., M. D., Professor of Chemistry and Toxicology.

EDWIN C. WITHERILL, M. D., Professor of Anatomy and Physiology.

JEHU BRAINERD, MD., Professor of Physical Science.

LEMUEL K. ROSA, M. D., Demonstrator of Anatomy.

CHARLES D. WILLIAMS, M. D., DEAN.

HAMILTON L. SMITH, M. D., REGISTRAR.

MICHAEL O'BRIEN, JANTOR.

Good board can be obtained at from \$2.00 to \$2.50 per week. For further information address Professor Williams or Smith, at Cleveland, Ohio.

### THE HOMŒOPATHIC ADVOCATE

AND

## GUIDE TO HEALTH,

Is published on the first of each month, at the low price of fifty cents per annum, in advance, or five copies for two dollars.

All orders and communications must be addressed, POST PAID, to the Editor, Keene, N. H.



# The Homœopathic Advocate

A N D,

## GUIDE TO HEALTH.

VOL. I.

KEENE, N. H., OCTOBER, 1851.

No. 7.

From the American Journal of Homœopathy.

### FAMILIAR EXPLANATIONS, ETC.

A. For some time past I have been frequently thinking, whether there is any truth in the new system of medicine called Homœopathy, and whether there is any particular advantage to be gained by persons placing themselves under such treatment. I should like if possible to be convinced, as many with whom I have spoken appear to be, of the superiority of this system to that generally adopted.—Is there any certain principle upon which the system is founded? What is the meaning of the word Homœopathy? for, to tell the truth, I know very little about the matter.

B. Homœopathy is a compound of two Greek words, and signifies similar affection, as Allopathy signifies another affection; and Antipathy a contrary affection; but to explain it still more clearly, you know, I suppose, that all medicines possess in a greater or less degree, the property of disturbing the healthy functions of the body, and producing disease, now if a medicine be administered with the view of producing a disease, the contrary to that with which the patient is afflicted, it would be the Antipathic mode; if the medicine administered be designed to produce a disease different but not necessarily contrary to that under which the patient labors, it would be the Allopathic mode; but if the medicine administered be intended to produce a similar disease to that under which the patient suffers, then it would be the Homœopathic mode; and all Homœopaths contend that this is the only safe and effectual method of treating disease; that it is founded upon a law of nature—that the cure of any disease must be effected by administering such remedies, which,

if given for some time to persons in health, would produce symptoms analogous to the disease itself. The great doctrine is simply expressed in the Latin phrase, "*Similia similibus curantur*," which is often translated, "like cures like;" but the English phrase, "Medicines tend to cure diseases similar to those they tend to produce," gives a far more correct notion of the system.

A. Such a doctrine appears rather strange. You say it is a law of nature; by whom was it discovered?

B. A book ascribed to Hippocrates, states—"By agencies producing effects similar to the symptoms of the disease must it be treated, and not by contraries." Stahl is quoted to this effect—"The received method of treating diseases *contraria contrariis*, is completely false and absurd, that diseases are subdued by remedies producing a similar affection, *similia similibus*—as frost bite by snow or ice-water." Paracelsus, Haller, and others, lay down the same law. But the merit of promulgating this law and making it of universal application is due to Samuel Hahnemann,\* a native of Saxony, educated for the medical profession. The uncertainty that prevailed in the treatment of disease, and the great doubts that hung over the practice of medicine generally induced him, as it had many other conscientious men, to forego all practice and devote himself to chemical pursuits; but his children being attacked with a dangerous illness, his attention was earnestly directed to ascertain if anything certain could be discovered in the healing art. At length, as he states, while engaged in translating a medical work of Cullen, he was so struck

\* Samuel Hahnemann died in his eighty-ninth year, at his residence in Paris, on Sunday morning, July 2d, 1843.



with the obscure and discordant statements respecting the properties of Peruvian Bark, that he resolved to try what would be the effect upon himself; and he was very much surprised to find that it produced those symptoms which accompany that kind of intermittent fever which Peruvian Bark is known to cure. He repeated the experiment upon himself, and induced many of his friends to submit to the same experiments; the results were always alike. Conceiving that the circumstance was not merely accidental, or confined to Peruvian Bark, he commenced experimenting with other medicinal substances, and after years of patient and persevering labor, was confirmed in his opinions, and published the facts to the world.

A. Can you make this a little more clear by a few illustrations?

B. Many examples might be given illustrative of the Homœopathic Law, not merely from the writings of Homœopaths themselves, but from the evidence of physicians, who are either opposed to Homœopathy, or who had no suspicion that the facts they stated had any relation to a natural law. Mercury, if large quantities be introduced into the system, accidentally or otherwise, will produce dysentery, ulceration of the intestines, boils, jaundice, liver complaint; and yet we have the testimony of physicians of the highest repute, that these disorders are to be successfully treated by a judicious employment of mercury. Again, Dr. Paris says, "that in the neighborhood of the copper smelting works of Cornwall and Wales, he has seen cows suffering from a cancerous affection, in consequence of the arsenical fumes arising from the smelting works;" and Dr. Rush says, "I believe arsenic to be the most efficacious remedy that has ever been used for cancerous affections." Orfila states, "that cantharides excites the most violent inflammation in every texture of the body with which it comes in contact;" and from the testimony of other medical men, we learn, that cantharides is capable of curing inflamma-

tion of certain descriptions. Sulphur has been successfully and extensively employed in many cutaneous affections;—but the power of sulphur to excite eruption of the skin similar to itch, &c., can be doubted by no one who has visited the sulphur baths of Germany, where the "bath rash" is one of the most constant effects experienced by those who drink the water; and it is said, that sulphurous baths often produce the very diseases which they are employed to cure. It will be admitted as a familiar fact, that the use of strong tea produces, especially in individuals not accustomed to it, a train of nervous symptoms, such as wakefulness, great irritability, palpitations of the heart anxiety, &c.; and Dr. Copeland says—"In the summer of 1826, I was requested by a practitioner to see the daughter of a clergyman residing in Westminster, laboring under most violent nervous palpitation, which had resisted the means advised by several physicians who had been consulted. She was thin, delicate, and highly nervous. Finding that the remedies usually prescribed in such cases had been employed without affording relief, I suggested that a strong infusion of green tea should be given three or four times a day, and continued for a few days; relief speedily followed, and in two or three days complete recovery." Vaccination is another instance of the Homœopathic Law, and the best proof of its efficacy in the prevention of smallpox, is the universal acknowledgment of it by people of all countries; and the experiments of physicians of late years have proved, that the cowpox, and small-pox, if not the same disease, at least exhibit similar symptoms. Upon these facts, and many more of a similar character, most medical men are agreed; and the doctrine of Homœopathy is, that a medicine that possesses the power of effectually curing disease, does so only on account of the property it possesses of creating analogous symptoms in a healthy individual; hence we find Hahnemann recommending and prescribing for diseases those medicines only,



which, having been tested on persons in health, manifest symptoms most closely resembling those under which a patient is suffering.

A. The facts you have just stated greatly surprise me ; for I always thought that Homœopathy meant a small dose of medicine ; so small, that none could either see, taste, or smell it ; and am I not right in understanding, that the dose is so small as to be inappreciable to the ordinary senses, and that only such doses are employed by the Homœopathic practitioner ?

B. You are quite right ; the doses are small, necessarily so ; and it is this circumstance that has afforded so fruitful a source of ridicule to the *witty* opponents of the system. You must, however, bear in mind, that Homœopathy, and the employment of minute doses, are two separate and distinct things. A remedy is Homœopathic, not from the quantity of the dose, but from its relation to the disease. Every remedy is Homœopathic when it stands in the relation of similarity to the disease intended to be cured, no matter if the dose be three grains, or decillionth part of a grain. Hahnemann commenced his practice by administering the remedies in the usual quantities, and as any one might almost have foretold, fearful and dangerous aggravation of the disease took place. He therefore was compelled to diminish the dose considerably. There is, after all, nothing so very remarkable in small doses producing an effect, if we do but consider, that when any part of the body is suffering from disease, it is susceptible of irritation from the most trifling cause. The hand, for instance, can be held to the fire, and submitted to a degree of heat that would be intolerable if any part of it were wounded by a burn. A headache may also be increased by a noise so slight, that one in health would scarcely notice. So also is the ordinary light of day productive of much suffering and pain to those afflicted with inflammation of the eyes. Cases of this kind might be mentioned without number ; and many, no doubt, will occur

to your mind. When medicines are administered that are intended to act upon organs already in a state of high susceptibility, the effect must be to augment suffering, unless the dose be extremely small.

A. But the doses employed are so exceedingly minute, that to me it appears there can be no medicine at all given, and therefore nothing to operate upon the system.

B. You are not the only one who thinks so ; but let not the minute doses given under this mode of treatment prove to you a great stumbling block, as it has to many. Dwell upon the fact that they do operate. Daily experience can testify to the salutary effects produced ; and if you will but bear in mind, that doses of medicine must vary according to the principles by which the medicine is selected, you will no longer wonder that large doses are necessary to disturb health or produce a new disease, whilst minute doses will always be sufficient to operate upon organs already affected. You must also remember that the mode of preparing the remedies, develops in them active properties, which are not manifest in drugs prepared in the usual manner ; so that many substances, which were considered to be inert, develop, by the peculiar process, active principles to a degree previously unheard of.

A. But how can so small a quantity operate ? It really appears quite incredible.

B. I am not aware that any Homœopathist can with certainty, say how they act ; but they most certainly know they do act ; and with that they are satisfied, as any wise person would be. Now, observe these substances :—one is Arsenic, the other Epsom salts. Can you taste, smell, or in any way perceive anything in them, that would lead you to suppose that one would act on the stomach, corroding and destroying it, and the other on the bowels as an aperient ? Can you see such a difference in them, as would lead you to pronounce one to be a deadly poison, and the other a purga-



tive? Can the wisest state a reason for the different effects these substances produce; and yet, who doubts it? Again, is it possible to conceive the size of the particles continually thrown off from a grain of musk? A grain of musk, you know, will scent an apartment for years. How inconceivably small then must each particle be, and yet how powerfully it affects the olfactory nerves. We know these things to be so. We want no acute reasoning to convince us. We know facts by experiment, and it is by experience, and that alone, that the Homœopathic Law has been confirmed, and its practice regulated.

A. Doubtless we should believe but little if we believe only that which we can comprehend; and our stock of knowledge would be exceedingly limited if we refused to admit the existence of effects, because the cause was beyond our comprehension. We know not how a seed bursts in the ground, and springs up, assimilating to itself the water, and air, and soil in which it is imbedded, and by which it is surrounded; and how upon the same soil, and surrounded by the same circumstances, one plant can become nutritious food, and another deadly poison; yet we do not dispute the fact; but still, does it not appear more natural, that a disease should be successfully combated by a medicine, capable of producing a contrary effect, rather than by one having the power to produce a similar effect?

B. Certainly; for you know, instinct leads us, when too warm, to cool ourselves; when thirsty, to moisten the mouth; and these considerations have led to the employment of purgatives in constipation; of astringents, in diarrhœa; of refrigerants, or cooling medicines, in fever; of sedatives, in pain; of bloodletting, in an excited state of the circulation; but this practice, so natural in theory, is dangerous and unsuccessful in practice. It is admitted that such methods may in many cases palliate, but it never cures directly; it may relieve, but mostly at the expense of the patient's after health. Take for example a patient

laboring under some violent nervous affection;—a sedative, say opium, or a preparation from opium, is given; the pain is relieved, but next day it returns; the dose must be repeated; and day after day the dose is not only repeated, but increased. Now what is the consequence? The sufferings may be relived, but in addition to removing pain, the drug acts in another way, it disorders the digestive organs, causing headache, constipation, &c., thus rendering the patient miserable; so that the relief obtained is far from being equivalent to the permanently disordered health.

A. Well, I suppose there may be truth in that, for I have frequently found that after taking medicine, although the complaint appears removed, still I felt very unpleasant sensations for some time.

B. No doubt; for instance, in habitual costiveness, a purgative is administered, the bowels are acted upon, but soon re-action succeeds, and is superadded to the existing constipation; the dose is repeated and increased, and soon will follow confirmed dyspepsia, and a train of ills, its necessary attendants. Again, the want of permanent success which follows bloodletting, is seen in the every day case of individuals being bled for tendency of blood to the head. Relief is obtained, but the so-called tendency soon returns; the individual continues to be bled periodically, but with only temporary relief. The cause of the complaint has not been nor ever can be removed by such means; and be it remembered, that this practice of bloodletting is most dangerous, for the vital energies are so much impaired, that the patient is unable to bear up against the disease. You may now, perhaps, from what I have said, see, that however the theory may be,—to meet disease by medicine capable of producing a contrary effect, practice proves such a system to be not only almost useless, but decidedly dangerous and injurious.

A. Then I am to suppose, that no disease can be cured in any other way than by Homœopathic remedies, and to



believe that no cure has been effected by physicians according to the usual practice.

B. It is very doubtful whether diseases can be permanently cured by any other medicines than those which are capable of producing similar symptoms. I certainly would not deny, that cures have been effected by physicians under the usual practice; for I believe that many have been very successfully treated; still in all such cases, I think the Homœopathic Law might be recognised, although the physician might have been ignorant of its existence; for Dr. Thompson, when speaking of arsenic as a tonic in intermittent fever, says, "it is not easy to explain the manner in which it produces its beneficial effects, as it sometimes produces symptoms at variance with our notions of those which follow the exhibition of a tonic, and YET it cures the disease;"—the Homœopathic physician would say, and therefore it cures the disease; because arsenic, if taken in sufficient quantities, does produce the symptoms of an intermittent fever, resembling ague. I have before mentioned sulphur, mercury, &c., as producing symptoms similar to those that characterize the diseases that sulphur, mercury, &c., will cure; and so here we have proof from physicians, not Homœopathists, of the success attending Homœopathic remedies; and the success would undoubtedly have been greater, had the curative principle been recognised and acknowledged; for Homœopathic medicines have the power, as may readily be supposed, to aggravate the disease, and should be administered with caution, and in small quantities.

A. Does it not appear very extraordinary, that the existence of such a law in the curative art should have remained undiscovered for thousands of years?

B. There is nothing very extraordinary that a law of nature should remain so long undiscovered. The ancients were quite aware that a stone, if loosed from the hand would fall to the ground: but they did not suspect that the same pow-

er which caused the stone to fall, retained the moon in its orbit. The ancients also knew that amber, subjected to friction, possessed the property of attracting light substance; but this did not lead them to the knowledge of the electric fluid. It requires an extraordinary genius surrounded by favorable circumstances, to discover a law of nature. If Newton had been educated in a farm-yard, instead of being educated at Cambridge, it is not at all probable that his genius would have been directed towards the investigation of the law of gravitation; and had Hahnemann been brought up, as it was intended he should be, to his father's business, that of a painter on porcelain, it is not at all probable his attention would have been directed to medicine. Both Newton and Hahnemann would have possessed great minds, in whatever pursuits they might have been engaged; but if the one had not received a Mathematical education, and the other a Medical education, it is not very probable that either would have made those discoveries that have immortalized their names. From these remarks you may also perceive how very absurd is the argument, or rather objection, made by many against the system, because it is *new*, therefore, they will not receive it. All discoveries were once new; and if we are to wait for ages to give sanction to a discovery, each succeeding generation must remain deprived of the fruit of its industry and research; but we have seen already that the practice of Homœopathy is not new; although the discovery of the law may be, and a certain, successful practice, in conformity with this law, is a very powerful argument in its favor.

A. I can scarcely help smiling; but is it really true, that the dose of medicine given by Homœopathists is less than the millionth part of a grain?

B. Yes, and however stange it may appear, it is not the less true, that the infinitely small doses effect a cure after all the nauseous drugs, administered in poisonous quantities, have failed to effect



ought but injury to the patient. Try the experiment in any slight ailment, and you would soon be convinced. The Homœopathists could give a larger dose, if the smaller one were not sufficient, but if experience tells you that a smaller dose is effectual, why have recourse to a larger one? But, as I have before observed, the quantity of the medicine has nothing whatever to do with the principles of Homœopathy. Let a physician act upon the principle of "like cures like," and he would be compelled to administer small doses. Practice would teach him, what it taught the great discoverer of the law, that any but extremely small doses were highly injurious to the patient.

A. One great advantage, I certainly can see in small doses, is, that they cannot weaken the patient, and if indeed effectual, there is no danger incurred.

B. And what a wonderful advantage is this. A patient is already weakened by the complaint; therefore, why weaken still more by causing drugs to act violently upon the system? It is unreasonable. Let an individual of sound constitution and robust health, submit to the same bleeding, purging, and blistering, so much resorted to, in the ordinary practice in cases of acute disease, and then ask himself what would be the effect on his constitution? If such a course would wear down health and strength, how much more dangerous must be its consequence on those already weakened by sickness? Better, far better, leave the patient to nature, than thus fearfully aid and abet the ravages of disease.—

Hear what Dr. Elliotson says, in speaking of the use of mercury in liver complaints. We frequently, says he, break up the patient's constitution without affording him relief; and the same doctor asserts of Mr. Abernethy, that had he lived for a hundred years, and done good all the time, he would not have atoned for the mischief he has done by making people take the blue pill. Half the people in England have been led to fancy that they cannot live without blue pill,

which not only does more good than any other purgative, but renders those who take it susceptible of cold, and must altogether be exceedingly injurious. Dr. Marshall says, that of the whole number of fatal diseases in infancy, a great proportion occur from this undue application of exhausting remedies, namely blistering, leeching, purging, &c. It must not be forgotten, that persons under the usual treatment, are submitted to "active measures," particularly should the case be acute; that is, they will be bled, or have to swallow large doses of calomel, or some other drug, that may happen to be the fashion of the time, and when this wholesale administration of drugs is followed by unfavorable results, the friends of the patient never permit themselves to attribute death to any other cause than the original disease, and the medical man does not feel himself called upon to proclaim the consequences of his practice; but when the consequences are not immediate, neither physician nor patient feel inclined to refer a chronic disease in after life to the baneful effects of drugs employed in curing a former disease.—  
Medical men—

A. Really such observations appear very frightful, but at the same time I must acknowledge there is truth in what you say. I confess I never saw cases in such a light before.

B. Medical men, I was about to say, acknowledge that some medicines in frequent use possess the power of accumulating in the body, and then suddenly breaking out into dangerous, incurable disease; incurable, because proceeding from poisonous drugs, that have entered every tissue of the frame. Discolored skin, livid lips, diseased liver, dropsy, and other fearful disorders, are stated by physicians as the results of the retention in the body of drugs administered at some former period. Dr. Elliotson says, when a person has taken a great quantity of chalk mixture, and even magnesia, concretions have sometimes been formed.—In the museum of St. Thomas's Hospital, there is a preparation where the in-



testines of a child are completely blocked up with magnesia; it has the appearance of hard mortar, regularly cemented.

A. Do you think it possible, that thousands of well educated men should have been all this time in error as to the principles of the curative art?

B. Ask yourself, is the ordinary practice of medicine such as to induce any one to believe, that the introduction of any new discovery is quite unnecessary? Is it such as will convince any one of the impossibility of further improvement? Has it, think you, reached the acme of perfection? Do you suppose that a physician, administering three, four, or perhaps twenty different drugs, in one nauseating dose, can say what effect each, or all of them, can have on the diseased patient? Read the books of these well educated men, and then say if it be possible to establish anything like a system out of such a medley of controversy and contradiction. Sir Arthur Clark states that Stobil attributes the frequency of consumption to the introduction of Peruvian Bark. Morton considers the bark an effectual cure.—Reid ascribes the frequency of the disease, to the use of mercury; while Brilinet asserts, that it is curable by this mineral only. Rush says consumption is an inflammatory disease, and should be treated by bleeding, purging, cooling medicines, and starvation; whilst Salvadore says, it is a disease of debility, and should be treated by tonics, stimulating remedies, and a generous diet. Dr. Beddoes recommends foxglove as a specific in consumption; Dr. Parr says, foxglove is more injurious than beneficial; and the late Professor Gregory used to declare, that ninety-nine out of a hundred medical doctrines were little better than stark staring nonsense. In smallpox, in croup, in catarrh, in dysentery, in delirium tremens, in every disease that flesh is heir to, one treatment is recommended and practised by some physicians, while others recommend a practice and treatment the very reverse; so that if one mode of treatment be right, the other

mode must be wrong; and it too frequently occurs, that while one is wrong, the other is wrong also. With such conflicting facts as these on record, one might imagine the confidence of those would be shaken who so tenaciously adhere to the common practice, and arouse them to exercise their judgment a little more than they do, in matters that so very materially affect their well being; but some seem to think, that to depart from an old beaten track is a most unpardonable enormity.

A. Now, do you suppose, that if I had any disease, that all Homœopathic physicians would treat me in the same way, and give me the same remedies?

B. The principles of Homœopathy being so very plain, it would be impossible for any well-skilled physician to deviate materially from his brother practitioner. There is such uniformity in the practice, that should a different medicine be prescribed in some cases, it would, upon critical examination, be found to arise solely from the circumstance of one physician considering certain symptoms more important to treat first than others. There would be no gross contradiction, no discrepancy, no flagrant opposition in their general mode of treatment. A very remarkable anecdote, and much to the point, is related by Karl Luther, in his "Allopathy and Homœopathy." It runs thus:—"When, some years ago, a young Homœopathic physician, on his travels, passed the night at the country seat of a nobleman, the latter said to him, that he became sick twenty years ago. He consulted two famous doctors, who disputed about the complaint. He therefore accepted neither the one nor the other, and still less would he take the medicine they prescribed. He then set about to travel, resolved that, if he could find three physicians of the same opinion in respect to his disease, he would submit to their treatment. He consulted all the renowned and some unknown physicians; but could never find any harmony in their opinions. He thus consulted 477 physicians, from whom he obtained



313 diverse opinions. He received 892 different prescriptions, containing altogether 2079 different drugs. After some hesitation, he agreed with the proposal of his guest, to write to 33 Homœopathic physicians, in different places and countries, and to send an exact account of his complaint to each of them. Twenty-two were of the same opinion, both respecting the disease and proposed treatment, and all the twenty-two recommended the same medicament. The nobleman very much satisfied with this result, addressed himself to the nearest Homœopathic physician for his treatment, and was in a proportionably short time completely cured.

A. Can any reason be assigned in support of the theory, that to cure a disease, a medicine must be given that is capable of producing symptoms similar to those which the disease exhibits?

B. Homœopathic practice is the result of facts and observations. Such and such is done, such and such are the effects. Now facts do not become less facts, because unsupported by theory.—Facts are infinitely superior to theory; and it matters just nothing could no reason be advanced to account for the principle of action. Upon reflection, it would seem more reasonable to administer Homœopathic remedies, than medicines that have the power merely to counteract, or set up another and a different class of symptoms. Nature requires assistance, when the body is deranged, in order to restore the natural functions to their proper state, and secure their perfect operation. When the skin, whose office it is to throw off the moisture of the body, is interfered with through cold, the kidneys, or the lungs, or the bowels suffer; that is, these organs are called upon to perform the office that the skin is unable to perform. The symptoms arising from poison, taken into the stomach, as sickness and disordered bowels, are only efforts of nature to expel the injurious matter; and which would be the most prudent method of proceeding, to endeavor to counteract or assist

these salutary efforts? We might suppose a medicine administered capable of allaying the sickness, and alleviating the pain; but the symptoms only would be smothered, the disease or poison would remain to destroy vitality; and if we are not quite sure, that all symptoms of disease are only the visible efforts of nature to restore the disturbed equilibrium, we may reasonably conclude, in the absence of all proof to the contrary, that such is the case; then we at once perceive the reasonableness of using Homœopathic remedies; that is, remedies calculated to assist, not to counteract, the efforts that nature makes to restore the body to health.

A. There appears something rational in such a theory; but can you give any reason in favor of the action of small doses?

B. To give infinitely small doses, that are intended to act upon organs composed of tissues infinitely small and delicate, would appear to be only adhering to the reasonable method of a mechanic, who adapts the size of his instrument to the nature of his work. A watch-maker would not use a carpenter's screw-driver. Powerful, we know, such an instrument would be; powerful to derange and destroy; but quite useless for the delicate work for which the screw-driver was required. Minerals, in the highly attenuated form of vapor, are most injurious; whilst a palpable mass of the same mineral might remain in the stomach without injury. The stomach is not the only channel through which medicine can enter the system. The matter that propagates pestilence, from marshes and stagnant waters, is impalpable and invisible; and yet attacks the human frame without first entering the stomach, to undergo the process of digestion. The more attenuated and subtile the particles of medicine become, the more capable must they be of being absorbed by tissues of a structure beyond conception fine. Air, you know, will pass through pores that water cannot enter.

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**THE HOMŒOPATHIC ADVOCATE.**

PUBLISHED UNDER THE PATRONAGE OF THE  
N. H. HOMŒOPATHIC FRATERNITY.

D. WHITE, M. D., EDITOR.

KEENE, OCTOBER, 1851.

**MODERN FEMALE EDUCATION.**

In order to effect a reformation of any kind, and especially in the habits and customs of society, we must lay our groundwork at the very foundation of those evils, which we wish them to abandon; and if we are successful, we shall invariably incur the censure if not the displeasure of those whose opinion, or principles and examples differ from our own. This is the lot of all true reformers. To advance doctrines that are in harmony with the views and sentiments of the community at large, is only telling an old story, or in other words, tickling the people in the right spot, to gain their approbation and applause. But on the other hand, to advance a doctrine that conflicts with their preconceived notions, operates entirely in the reverse, by exciting their censure and disapprobation. It is no evidence that any particular doctrine advanced is not true, because it receives the censure or disapprobation of the community at large, and especially of that portion of it, who have grown gray with their preconceived opinions. It is an antiquated and true saying, that "it is hard learning an old dog new tricks." "It's *mind* that makes the *man*," and "*education* that forms the human *mind*," or elevates us above the brute creation—and since it is from our mothers that we receive our first impressions, or sentiments, it must be evident to every one that more depends upon our mothers than all other influences combined. This is true of her in a moral, intellectual, as well as in a physical sense.

But our object is mainly to show to what extent physical education has to do with our health and the evil consequences arising from defects in this respect—and in so doing we are compelled to notice some of the absurd fashions in modern female education, in the affluent and fashionable portion of society, as well as those existing in the more humble walks of life.

From the time the fond mother takes her infant daughter into her nursing arms, to the day she confides her destinies to a companion in wedlock, her course of education is any thing but congenial with the laws of Nature. From its earliest infancy to the age of maturity, the daughter is always regarded as the most tender offspring, and oftentimes receives, what is erroneously termed too much care;—while the male child is thought to possess a more robust constitution, and to demand a different course of training from the hands of its parents, and the result is, it receives a much more judicious and congenial education than the female, whose constitution is not so robust, while it is more indurating in its nature. The latter is usually under the more immediate attention of its mother, and from the very nature of the case, its palate is oftener gratified with sweetmeats and other dainties, all which tend to weaken its already too frail and feeble constitution.

The daughter must be kept as much as possible from the open air, or from the exhilarating influences of the sun, in order that it may preserve its beautiful and delicate appearance.—And no sooner than it can lisp a few broken strains, than every effort must now be exerted to promote its intellectual advancement. Regardless of its physical powers, the mind is often exercised more than its muscular system. The consequence is, that the brain is expanded more or less at the expense of the body, causing it to assume a sickly (though oftentimes regarded by the parents as a delicate) appearance. They often dote upon her delicate and beautiful skin, and the already dawning marks of ladyship that appear to be manifested. A few short years roll on, their beautiful daughter continues to progress rapidly in her intellectual improvements, and is considered perhaps by all as a remarkable child. Sweet Susan must not by any means soil those beautiful hands, by doing house-work,—a servant must fill the place that nature designed her to occupy in the kitchen, and at the wash-tub, while she must occupy her leisure moments at the toilet, or thrumming a piano, and perhaps in reading works of fiction. She must virtually be taught that the kitchen, the pantry and the wash-room, are vulgar places, wholly unfit to be occupied by a lady. At the age of puberty, her countenance assumes a pale and



sickly hue—indeed, the parents now begin to think that possibly all is not right with their daughter. The most celebrated Alloëopath must now be consulted. He prescribes iron, acids, &c., &c. She takes dose after dose, which seldom relieves, and often makes her worse. Next a journey is advised, to Saratoga, or some different climate. Drugs are abandoned, and as a natural consequence an improvement in her condition is the result. The parents attribute the cure to the springs, or the journey, and her friends congratulate her for having been duped by a physician, who was (in reality) wholly incapable of giving her the proper advice. The father has been relieved of a few hundred dollars, which have been given a sacrifice to sheer ignorance. But this is all perfectly right in their eyes, because it's fashionable.

In a few more years this daughter takes the hand of a lover in the bonds of matrimony. The unfortunate husband soon finds himself surrounded by trouble and disappointment. The wife of his choice is continually complaining of her numerous ills—his attention is called from his business through sympathy for his suffering companion, and as a natural consequence his business suffers more or less by his unavoidable neglect—and ere long his means are exhausted—he sees nothing but ruin before him, and as a last resort he calls upon the parents and receives additional assistance, and for a while things move on as harmoniously as before.

Perchance the wife now gives birth to a weakly and sickly child. The mother being completely prostrated by her present and previous infirmities, the child must necessarily be given into the hands of a nurse, whose principal interest is in getting the pay for services rendered.—The child, inheriting as it does all its mother's ills, and then to be placed in the hands of an indifferent nurse, but little hope can be entertained of its life and health, and should it even live, it would only be to linger out a miserable existence, compared with which death would be a blessing.

The last sickness of the mother has completely prostrated her, and in all probability rendered her an invalid for life. In addition to her own misfortunes and sufferings, she is doubly pained by beholding the innocent sufferings of her helpless child, without the power of rendering it any

assistance. Not having had a proper education in her younger days, she is not competent to direct others with any propriety, and her own physical frame is too far exhausted even to help herself. In a few months and the mother and child, in all human probability, pay the last debt of nature—leaving the husband and father to mourn over his misfortune and loss—the parents their folly and ignorance. A daughter and grandchild have just been sacrificed at the altar of fashion. When will parents learn to train up their offspring in a manner that will enable them to be useful and happy? To be healthy and robust, so that they can enjoy all the blessings designed by nature for them to enjoy in health and longevity?—and to be a comfort and support to their parents in their declining years? We answer, not until a judicious course of education supersedes fashion—not until such times as that people will regard their health of more real importance than the censure of a morbid or misguided public opinion.

But while we see the extreme folly and wickedness in what is denominated the more fashionable classes of society, we also see errors of an equally fatal character in the more humble walks of life. Though necessity may perhaps force them into a more judicious discipline, in the earlier part of their existence, yet at a later period very many fall into habits equally fatal in their results.

As soon as the young Miss attains a sufficient age to earn even a small pittance, she is perhaps compelled to leave home in order to earn a respectable livelihood. And what course does she pursue? Does she choose that kind of employment that will be most conducive to her present or future health and happiness? No—her main object of pursuit is dollars and cents. The business that will afford the best pay, will generally command her attention first. Instead of endeavoring to qualify herself for a useful housekeeper, and a happy companion or wife, we see her making her way to some factory, or tailor's shop, &c., &c., where she will be required to exercise one distinct class of muscles only—to breathe an impure atmosphere—and in short, to ruin her health, if not to contract habits which will not only render herself, but all those around her, more or less miserable for life.

To fulfil a situation which nature designed



her to occupy—one that would render her useful and happy in her declining years, she regards as vulgar. Why, to do housework is entirely beneath her notions of propriety, or sense of duty, in fact, it is considered by her as a disgrace to be seen in the kitchen, or beside a wash-tub—there is too much drudgery in such work for female delicacy. And what is the result? Mental cultivation is almost entirely neglected.—In three or four years, at least, her physical system is nearly, if not quite, ruined, when perchance a young man unfortunately takes her hand in wedlock. She now assumes the cares of a family and being totally unqualified for the task, she is now for the first time mortified at her own ignorance with regard to those duties which constitute a good wife and faithful housekeeper; resolving however to do the best she can, she makes an effort. Her bread is either too sour, or too heavy—too salt, or too fresh—too much saleratus, or not enough—and although the husband faithfully provides for his table, the wife of his choice ruins it, by rendering it unpalatable or unwholesome, in consequence of a want of proper domestic education.

Young men, beware of such girls! Never marry a woman that does not understand housework. If you do, depend upon it, you will rue the day that you consummated such a choice.—Young women, beware how you trifle in this matter! Perhaps your husband may be of a patient disposition, and put up with his misfortune without uttering a word of complaint; but be assured that he is not without feelings, and although these things are borne with a comparative indifference, they are nevertheless working within, and love was never yet so strong but that such misfortunes will eventually interrupt it more or less. How important it is then, that we should all see to these things, before it is too late to avoid their fatal consequences.

But, strange as it may appear, there is such a horror entertained of doing house-work, and especially nursing the sick, that should an individual become prostrated by pain and distress, not half of our young women could be persuaded to render any assistance, even if it were to save life. We know that this is an unnatural statement, but it is nevertheless true, especially with regard to American females at the present day. In fact more people suffer for want of proper nursing

than for the want of medicine; and for a lack of the former, the effects of the latter are often frustrated and rendered comparatively useless. To “do unto others as you would they should do unto you,” seems to have lost its adaptation in these modern times; and if we are in distress, there is a large majority, especially in the female portion of society, that may be seen to pass by on the other side. Ask one of these ignorant and half bred dromedaries to assist in taking care of the sick, and we are coolly told that they do not understand the business, or that they are staying at home merely to recover from diseases contracted at some cotton mill or work shop—that she must return to those health-destroying and life-killing establishments as soon as her health will permit.

In view of such a state of society it is to be wondered that there is such a decline in our constitutional health and strength, compared with that of our ancestors? We are often asked why people are not as healthy and robust in these days, as were our forefathers. Are any so blind that they cannot see in the evils alluded to, abundant reason for all this? Can diseased parents expect to have healthy children? You might as well expect to gather “grapes from thorns or figs from thistles.” Does not every generation grow more and more feeble and diseased in a physical sense? This fact cannot but be apparent even to the most casual observer,—and never will it be otherwise until a thorough reformation is effected in the habits and customs of society, so as to place woman in her proper sphere, and thereby make her a help-meat, instead of a help-eat.

*Western College of Homœopathic Medicine.*—It will be seen by referring to our advertising columns, that a new Professor has been added to this institution. From its annual announcement which is just received, its prospects are exceedingly encouraging, and no doubt it will have a large number of students in attendance this fall. Cleveland is in one of the most pleasant and healthy locations that we have ever visited, commanding a magnificent view of the beautiful lake, extending its waters as far as the eye can see. Surrounded by a rich and fertile country, this institution is enabled to admit students on much lower terms, and with equal advantages, than institutions whose expenses are nearly double.

We have a few extra Circulars, which we would be happy to furnish any one on application.



## FAMILIAR EXPLANATIONS, ETC.

CONTINUED FROM PAGE 105.

Only rid yourself of the prejudice instilled by custom, that medicine, to be effective, must be eaten and drunk, and you will not think it unreasonable that infinitely delicate structures should be most effectually operated upon by particles infinitely small.

A. But I have heard that Homœopathic physicians owe their success to the severe regimen imposed on their patients.

B. Homœopathic physicians do just as other physicians would do in this matter; advise their patients to abstain from food that is not nutritious, or easy to digest; but the Homœopathic regimen is not, I should imagine, very severe, when it allows for breakfast,—cocoa, weak black tea, milk, arrow-root, and eggs; and for dinner,—beef; mutton; poultry; fish; plain cooked game; vegetables, well boiled; plain puddings of bread, rice, sago, tapioca, semolina. You must surely allow that here is much more than sufficient to gratify the dull appetite of any invalid. Pork and young meats, and highly seasoned dishes, are prohibited, and coffee especially forbidden, as, besides being unwholesome, it possesses medicinal properties, and operates as an antidote to several Homœopathic remedies. Now, surely, you can never so impose upon your understanding, as to persuade yourself that diseases can be cured by merely adhering to such a diet or abstaining from such meats.

A. Are there not certain principles taught by Homœopathy as to the cause, effect and cure of diseases?

B. Dr. Leon Simon, a celebrated Homœopath in Paris, advances the following three principles on these all important subjects:—

1st. That all the physiological and pathological phenomena observed in the human body, are governed by a force, unknown in its nature, but appreciable by its results; a force, one and indivisible, although multiplied in its manifestations, called the **VITAL FORCE**.

2d. That every disease is the result of an inharmonious impression made by an external agent on that vital force.

3d. That every mode of treatment ought to have for its object, the modification of the force of which we are speaking, and to bring it back to the normal type, from which it has temporally strayed; and on this single condition it is granted us to obtain radical cures; i. e., to destroy the disease in its cause and in its effect.

A. But how is it that the practitioners under the usual system do not adopt at once this new system, since, according to your showing, it holds out so many superior advantages; for one would suppose that they would naturally enquire into its merits, and investigate the matter?

B. I had almost wished you had not put such a question; for whenever I think upon the matter, my mind is filled with mixed emotions of thankfulness and pity. I cannot, however, help remarking, in answer to your question, that experience and history exhibit the melancholy fact, that naturally, the faculty oppose with all their might the introduction of any fundamental principle, whether it is likely to act in unison with their general practice, or considerably affect it. Take, for instance, the reception of Harvey's doctrine and Jenner's practice; it would really seem, that the greater the benefit likely to result from any new discovery the more the opposition is increased. Instead of the profession becoming the benefactors of mankind, in testing the truth of any new doctrine, they become their greatest and cruellest enemies, not merely by remaining themselves in ignorance, but by prejudicing the public mind; presuming that objections, started by a collective body will carry such weight and authority as to thrust on one side individual reason and private judgment.

A. Well, after all your statements, which I must confess upon the whole appear reasonable, I think I should in



case of severe illness, submit to the usual medical treatment.

B. Indeed! well, such a decision does not much surprise me; for it requires more powerful argument than human reason can produce to uproot prejudice, or enlighten the understanding.—There are, you know to this day, multitudes who would submit to inoculation for the small-pox; in proof of which, the legislature has been compelled to interfere, by imposing a penalty on any one who should thus attempt to propagate such a foul and loathsome disease; and you, fascinated with the old plan of “two table-spoonfuls every three hours, and a pill night and morning,” would consent, that your stomach should be converted into a repository for drugs; but should you unfortunately become the subject of severe disease, and fail to obtain from your favorite system the anticipated relief, your may perhaps call to mind our present conversation, and be induced to add, in your own person, one more to the many thousands, who having been pronounced incurable by their medical advisers, have, in very despair, sought succor by Homœopathy, and who having been, through its means, restored to health and the enjoyment of life, with gratitude and joy, cease not to honor the name of the great founder of Homœopathy—SAMUEL HAHANEMANN.

#### PERCENTAGE ON PRESCRIPTIONS.

*Falstaff*.—When Mistress Bridget lost the handle of her fan, I took it upon my honor thou hadst it not.

*Pistol*. Didst thou not share? Hadst thou not fifteen pence?

*Falstaff*. Reason, you rogue, reason; think'st thou I'll endanger my soul gratis?

If Moliere had known as much of the genius of the profession as we do, he might have given a scene illustrative of the high sense of honesty cultivated by some of them, that would distance the fat knight, and make an admirable addition to poor Argan's complaint. Some of our apothecaries, too, would make admirable yoke fellows for Monieur Fleurant and Pistol. Whether they would condescend to the unprofessional employment of “conveying” (see Pistol's correction of Nym. scene III, act 1—Merry Wives of Windsor) the handle of a fan, is doubtful.—

The reader will form his own conclusions, and give us credit for exposing a monstrous abuse of confidence that prevails to a great extent in this city.

It is nothing less than a regular agreement between some physicians and their favorite apothecaries, whereby a certain portion of the price paid by the patient for every prescription, is given to the physician for his patronage! In some instances this amounts to one-half! and in none, we believe less than a third! certain cabalistic signs being appended to the written prescription to show whether the patient will bear a high charge. What the result of this truly demonical arrangement must be, we suppose its bare mention will make apparent to the meanest intellect. For fear, however, any one should not understand us, we simply remark, that the more physic they take, the better for the doctor.

We have heard the innocence of the practice defended by some physicians, whose modesty, or lack of ability, prevented their collecting their fees, in this ingenious and high-minded manner. Supposing these benevolent gentlemen desire to give the patient an ounce of salts, value sixpence; this he would take upon the old plan at one draught, dissolved in half a tumbler of Croton water. Now they write it thus: always beginning with the sign of Jupiter, and generally ending in excellent hog latin; especially, if the apothecary cannot understand the language; moreover they write it in a miserable hand because that looks learned—and abbreviate each word, because their time is valuable.

R. Sulph. Mag. i oz  
Aq. Fol. Rosar. viii oz

*Initials of name.*

Now follows the abbreviated Latin directions:—“Cap. coch. mag. quæcun. hor.”

This may be hog latin or not, just as you please: for by not finishing the words they avoid error. The meaning is conveyed to them by the text of the English book from which they copy it, or they would be reduced to the mortifying necessity of writing their own language.

But what does it all mean? An ounce of Epsom Salts, and eight ounces of Rose Water; take a large spoonful every hour; that's all. But it costs half a dollar; and if particularly marked and composed of an additional half cent's worth of coloring matter, and an essential oil to give it a higher flavor (the whole only costing the apothecary seven cents,) why, then it may bring a dollar. The patient being told that it is a very par-



ticular and expensive preparation, and that the doctor always gets his medicine more carefully and reasonably prepared at Mr So-and-so's—innocently swallows the lie, and a dose of medicine every hour, for sixteen hours; he rarely gets off with less than eight.

This method is applied to an infinite variety of prescriptions: and we have it on good authority, that a certain venerable gentleman, receives from fifteen hundred to two thousand dollars a-year! Ought not this unrighteous and cruel collusion to be exposed? Truly, this is giving a stone for bread, and a scorpion for fish. Who dare deny this is done, extensively in this city? Reader, suspect the man who denies it, of similar villainy, for they all know it is done. But who are the physicians, and who are the apothecaries? Examine their countenances and their general deportment. These never lie. If you are not skillful in human nature, and suspect your physician, and a "very particular and favorite apothecary of his," go to some other than the one directed, of still higher standing for care and skill, and see how the physician receives your disobedience. Never mind his scolding; you must obey his directions as it regards the administration of the medicine, or you ought not to employ him: but you have a right to test his honesty in such a matter, particularly if he give much physic. There are families in this city to whose monthly bills Monsieur Argan's (see Soda Powders) is a trifle.

But God forbid that we should do harm to the sick: we would leave no erroneous impression upon the mind of our readers, with regard to the necessity of hourly administration of remedies, or even every half, or quarter hour. This is often of such importance, that a failure to obey the directions of the physician in a disease, such as pleurisy, or some other acute affection, might be the cause of its gaining such headway as to destroy life. To save the necessity of the lancet, or the reduction of the system by purgatives, physicians of the highest character for skill and honesty, often give solutions of tartrate of antimony, and other medicines, as well as anodynes, that require to be administered in this way; therefore it behooves the patient to select a physician of probity and science, and to endeavor to win his confidence by respect and obedience.—Such a man will show an interest entirely above all selfish considerations, his patient will soon perceive, by his friendly and ear-

nest instructions, how to preserve health, that the highest gratification he can derive, will be to prevent the necessity of giving any medicine at all. There is nothing impossible in this; nor do such men suffer in their reputation or pocket; we present one of them in our Life Sketches in this number, and will answer for a dozen more in this city, bad as its medical men are in general. We hope to be the means of increasing the number—they are not all past saving.—*Scalpel.*

### LET NATURE AND CAPACITY CONTROL.

BY THEODOSIA GILBERT.

To say that the human body is subject to untold and excruciating maladies, is simply to offer an undisputed and undoubted observation. It is equally true, that human opinions and human society are subject to amazing and most fatal derangements—are agonized by every variety and type of ill humors and deadly elements. Physicians come forward and offer themselves for service in the one department as in the other. Those who stand by the bedside of our sick and dying, are required, by every enlightened community, to sit meekly at the feet of sovereign nature, and yield themselves up wholly to her dictates. To re-establish *her* sway, it is all that the most skillful of them can do.

With equal justice may the same reverence for great nature be demanded of those who attempt to reform the manners, and correct the abuses, of their times. To arrive at the great Designer's design, in the arrangement of human affairs, and abide his established laws, is all that the largest hearted reformer may attempt to do. The victims of our various ills can find actual relief, or redress, only in nature's own way.

Among the social abuses everywhere prominent, it needs no argument to prove that the present peculiar relationships of women are those which call loudest for redress.

Public sentiment itself bears abundant testimony on this point. Already we hear urged the great advantage, and obligation even of educating women as liberally as men. To some extent, the right to use her talents, in common with the other sex, is acceded; and the propriety of choosing a pursuit, with reference only to her inclination and ability, very generally obtains. Of these new concessions, none, perhaps, have



a greater share of the popular sanction than the study of the medical profession. Since the notable day which gave to America a thorough bred physician, in the person of Miss Blackwell, there has ever been discovered a great appropriateness in what are generally deemed woman's *peculiar* qualifications for the practice of this science.—There are those who claim for her an *exclusive* right to certain departments of the art. In their zeal, they hasten to tell us, and I doubt not with the sincerest convictions, that obstetrics should be *monopolized* by women. In a recent article of "THE LILY," I observe such a sentiment to have escaped the pen of Mrs E. C. Stanton, one of the standard advocates of common rights.

She says, "the fact, that it is now almost wholly in the hands of the male practitioner, is an *outrage* on common decency." I grant it is; but, on the other hand, claim that it would be equally an outrage on common sense, to have it arbitrarily in the hands of our own sex. *Skill*, and *not* sex, should settle the claims of every practitioner. If, on the score of natural qualifications, or superior ability, women can secure the entire department of practice, let them do it; but do not, I insist, accede it to them *because* they are women. The assumption that sex, as such, has rights, is the fatal idea which has always kept us in the unequal and circumscribed position we occupy. Monopoly founded on "appropriateness of sphere," has ever been the bane of our progress. The instant we accept exclusive privileges, we yield the proudest claim to equality. Let women, or any class of persons, set up claims peculiar to themselves, and they are effectually kept within the circumference of those claims. In such case, to stand on one's merit, scholarship, or professional skill, is out of the question. A little while, and *custom* awards to women certain departments of practice, as it now does to men the entire practice of this art, irrespective of any ability either may possess. The thing carried out, resolves itself into exclusive attendance of each upon his or her own sex. Public opinion, and not the necessary requisites, is to decide one's choice of a physician.

Establish any arbitrary rule of this kind, and a patient may be left to the only alternative of periling life, or sacrificing a good name. If the study of Physiology and Anatomy are legitimate and laudable pursuits for both male and female, and if, in their acquisition, wielding the dissecting knife must be common to both, what obli-

quity of public sentiment ought to decide when and only when, the skill of either shall be made available?

If *custom* is to put another collar on our necks, no easier to be borne than that which we now wear, what great progress have we made? To be sure, there may have opened to us one more avenue to scientific research; but, to obtain this on the score of our *womanhood*, is not to hasten the establishment of our intellectual equality with the other sex.

As for any peculiar adaptedness to the sick chamber, any great *natural* qualifications for offices of kindness and humanity, over our brothers, it is time, high time, such notions were utterly discarded. Who does not believe there is naturally as much gentleness, devotion, as much of the real "ministering angel" spirit in man as in woman? Whose step is more gentle, whose voice more kind, whose attentions more grateful, than a brother's, a father's, a husband's? Who lends his *soul* to the work of his hands?—A certain old *physician* of mine—of the pill and blister school, too—why, I had rather have the glove on his hand, than any score of common nurses!

It is purely educational; in our habit of thinking there can be no interchange of duties incumbent upon the sexes. Should the day ever come, when, as the writer above alluded to desires, boys are educated to domestic avocations, and girls are reared to share the harder duties of out-door life, we shall have another state of things.

The world-wide difference between the two will have to exhibit itself in some thing besides spheres of action. Then the amiable, patient, enduring characteristics claimed as peculiar to our sex, and the nobler, manlier qualities as peculiar to the other, will be equalized; and who can doubt but the happiest developments must result from such combination.

If woman is ever to obtain, or maintain any such equality of rights as the endowments of the great Giver entitle her to, she must do it in the strength of those endowments. If literary or scientific men extend to her a fellowship of feeling in mutual spheres of activity, let them do it in justice to her claims as a moral and intellectual being.

Above all, let neither man nor woman so far degrade science as to make, even in thought, its investigation, or *practice*, in any department, by *any* qualified person, *unhallowed*.



*Homœopathic Medical News-Letter*, is the title of a new monthly sheet just started at St Louis. It is edited by John Granger, T. J. Vastine, and T. G. Comstock, all M. D.'s. It has already secured a respectable subscription list, and bids fair to be useful and instructive to its readers, as well as profitable to its publishers. We wish it abundant success.

☞ The fourth number of the *Hydropathic Encyclopedia* has just come to hand. It contains an unusual amount of valuable reading matter. In fact, the whole work so far as published has exceeded our expectations, and should find a place in every family.

☞ One or more Students can be accommodated at our office. A rare chance is offered to one that would be willing to make himself generally useful about the premises, if application is made soon.

### Homœopathic Medical College

OF

## PENNSYLVANIA,

Located in Filbert Street, above Eleventh,  
**PHILADELPHIA.**

The Lectures of the regular course will commence annually on the second Monday of October and continue until the first of March ensuing.

|   |          |
|---|----------|
| Amount of fees for a full course of Lectures,                 | \$100 00 |
| Students who have attended two full courses in other schools, | 30 00    |
| Matriculation fee, paid only once                             | 5 00     |
| Practical Anatomy,  | 10 00    |
| Graduation fee  | 30 00    |

The Commencement will take place early in March.

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WILLIAM S. HELMUTH, M. D., Professor of Homœopathic Institutes, and the practice of Medicine.

SAMUEL FREEDLEY, M. D., Professor of Botany and Medical Jurisprudence.

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No. 303 Arch Street, Phila.

### Western College of Homœopathic Medicine, at Cleveland, Ohio.

THE Second Annual Course of Lectures in the Western College of Homœopathic Medicine, will commence on MONDAY, November 3d, and continue sixteen weeks.

A new chair has been added to the faculty during the past summer, and it is believed that the facilities for obtaining thorough instructions in Medical Science are not surpassed by any school in this country.

The Faculty of instruction are as follows:—

STORM ROSA, M. D., Professor of Midwifery and diseases of Women and Children.

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| Amount of fees for a full course of Lectures,                         | \$55.00 |
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Graduates of respectable Medical schools, are admitted to the course on payment of matriculation fee only.

Good board, including room fuel and lights can be obtained from \$1.50 to \$2.50 per week.

A Medical and Surgical clinic is connected with the college, and facilities will be afforded for the study of Microscopic Anatomy.

For further information address C. D. WILLIAMS, M. D., Dean of the Faculty, or PROF. SMITH, Cleveland, Ohio.

### THE HOMŒOPATHIC ADVOCATE

AND

## GUIDE TO HEALTH,

Is published on the first of each month, at the low price of fifty cents per annum, in advance, or five copies for two dollars.

☞ All orders and communications must be addressed, POST PAID, to the Editor, Keene, M. H.



# HOMEOPATHIC ADVOCATE

## AND

# GUIDE TO HEALTH.

VOL. 1.

KEENE, N. H., NOVEMBER, 1851.

No. 8.

### HOMEOPATHY IN EUROPE.

When reading the following from the British Banner, what will those say who have reported Homeopathy dead in Europe?

"As we intimated in our last, this great gathering of the Homeopaths came off on Thursday at the London tavern, under the presidency of Lord Robert Grosvenor, M. P. Had the assembly been based upon Hydropathy, instead of Homeopathy, we should have said there was taste, tact and special pertinence, in the opening of the business, forasmuch as Admiral Mainwaring represented the 'Navy,' making a capital speech, and bearing his own personal testimony to the powers of the globule, which, in the gallant Admiral's estimate, appeared in point of importance, although in a very different way, to rank next to the cannon ball. Neither was the Army overlooked on the occasion, inasmuch as Major Tindale represented the 'Forces of Her Britannic Majesty.' Lord Robert, as usual; discharged his high functions with grace and dignity, dealing some rather hard hits at the Allopathists, whom he designated 'an old established hierarchy,' and truly the world knows it is no joke to deal with hierarchies ecclesiastical.—Should doctors in medicine be as unmanageable as doctors in divinity, the homeopaths have but a belligerent prospect before them. His Lordship started the business excellently, and was ably seconded by Dr. Dudgeon, who eloquently expatiated on the evils of exclusiveness and illiberality, making just the sort of speech which became the occasion.—The doctor laid down the principle which

we fear is too true—a truth fraught with but little comfort to inventors and philanthropists—that a man's greatness is very frequently known only after his death; and so it was with Hahnemann. Well, no matter; if a man but gets justice and bread he can dispense with praise; if he benefits his generation and commends himself to his conscience and his God, a fig for the calumny and traduction of unreflecting men! We find a gentleman succeeding Dr. Dudgeon, who we really did not expect to meet in such company—no other and no less a personage than James Wilson, Esq., M. P., just about the last living man to be captivated and carried away by whims and phantasies. Most of our readers are aware that Mr. Wilson established the 'Economist,' and that his meat and drink is statistics; that he literally lives upon them, and sleeps, we presume, on a couch made up of blue books. After this we shall not be surprised to see Mr. McCulloch himself arranged on the side of the infinitesimals; for if a man of the abstract power and calculating genius of Mr. Wilson has been carried away, none can tell where the business of proselytism may end. Mr. Leaf, a gentleman distinguished in the commercial world, next stood forth, to introduce the clergyman who had preached on their behalf on the previous Wednesday, when a collection was made of £20, a very insignificant sum to be sure, but still it may serve as a nest egg; and remembering the progress of our Bible and Missionary Societies, we shall not be surprised—always supposing there is some truth in the system—if some twenty years hence the revenues of the Society comprise tens



of thousands, a sum sufficient to endow hospitals and pay professors. We do not know much about the said Mr. Everest, beyond the fact that he is the vicar of some place in Gloucestershire, and was one of the first champions of Homeopathy.

D. Wilson, Esq. made a pleasant and appropriate speech, which appeared to have been well received by the assembly. This gentleman's hopes are high, and he prophesied cheerfully. He argued for the establishment of a school of Medicine, of a high order and character, where chemistry and physiology might be taught as a basis, or at least as the handmaid of homeopathic science. Doctor Chapman in giving the health of the ladies, testified to the fact that the committee had already proved the power of female agency in the work; forasmuch as their ladies' committee had contributed nearly £400 to the Homeopathic Hospital, adding that the Duchess of Kent had consented to patronize the Bazaar in aid of the funds of the Hospital; so that the seers of the earth will begin to foretell that its fortune is made. The evening passed away pleasantly, and there can be but little doubt, that whatever may be the merits of the system, it received from that meeting—what with the dinner and what with the doings that followed—a healthful impulse.

On the same occasion, the other branch of the homeopathic army was regaling itself in Aldersgate street, at which the Marquis of Worcester presided, supported by Lord Alfred Paget, M. P. On that occasion, certain parties appeared, whose names will astonish some of our unbelieving readers. Will they credit it when there was amongst them the Rev. John Burbet, not the likeliest of men to be a dupe; and in this case of course, the great orator was not, like ourselves, merely a curious overlooker, open for instruction, and contending only for justice, but a party who made his usual ample contribution of eloquence, wisdom, wit, and broad humor on the occasion, tending not a little to throw a ge-

nial glow over the assembly. Nor was he alone; we see the names of other men who possess a large portion of what the world calls 'gumption,' which renders them very difficult to be duped.—We have only to announce the names of James Spicer, Esq., Henry Bateman, Esq., Thomas Piper, Esq., all shrewd, penetrating, hard-headed men, fit for the office of Bow street magistrate. Now, these facts are curious. Of course, we still continue to laugh at the globules as the representatives of a power; but we cannot deny the facts, and it seems pretty clear that, right or wrong, the thing is gaining ground. For our own part, we still vouch for nothing beyond this—that, if it is founded in truth it will live, and if not it will go to pieces. But, to say the least, while it lasts, even if a humbug and delusion, it is the cheapest, most innocent, and in many respects the most useful of all delusions. We ask for it only justice, and on this ground we have given it the services of our pages. Whether men or system, we say—Be just and fear not!"

### WHAT IS HOMŒOPATHY?

A few years ago we all asked this question! Thousands still propose the interrogatory. Doctors of the old school answer, "Sugar pills and faith!" We propose to give a true and plain explanation. Homeopathy means "LIKE CURES LIKE." This, and this ALONE, is Homeopathy. People think little doses are Homeopathy. A great mistake. You might give these little pills a life-time, and be no Homeopath. It means "LIKE CURES LIKE!" Just this—no more, no less. The little pocket case, the little vials, the little pills, are all no part of Homeopathy. Homeopathy is a principle—a law! Size of dose has nothing to do with it. Argumentative doctors write against "little pills"—tell how to put medicine in lake Michigan and take a drop out below the Falls, and then shout their victory over Homeopathy!—They have not touched it with their fin-



ger. If they could prove that "LIKE CURES LIKE" is not the great idea of medical science, then would they have achieved a triumph! In bombarding "sugar pills" they storm the wrong point. Such shells do not touch us. If you would destroy the enemy, allow us to whisper in your ear—Your artillery is all pointed towards that pigmy out-house, "sugar pills."—Not one of your enemy is there. But look up there high on the mountain top! See you not one glorious shaft losing itself in the blue heaven? "SIMILIA SIMILIBUS CURANTUR." One of the immutable laws of God! Within its dazzling, impregnable walls, reposes your foe.—Turn there your cannon's mouth. Hurl that to the earth, an indisputable triumph is yours!

Let us illustrate this warfare against "sugar pills."

The old system is just introduced to our notice; but we dislike the "saddle bags." You, its advocates, tell us these bags are of no consequence—they are but the means of conveying the medicine to your patients. But we continue to ridicule the bags. Is not this unfair?—Is it not mean? Well, we tell you that these sugar pills are used because they are found a convenient means of conveying the medicines to our patients—of administering the medicine to them. We use them, in the first place, because dryer and nicer than the liquids; and in the second place, for something the same reason that you use a lump of sugar when you would give a dose of turpentine to your child. We tell you that these sugar pills are no part of the medicine. If, after we have thus corrected your error, you continue to raise a prejudice against us by the cry of "sugar pills!" we shall regard you as too contemptible, too pusillanimous, to deserve a farther notice.

A word about the minuteness of the doses. You declare our doses are too small to have any effect? How do you know? Did you ever try them? If not we advise you to keep quiet, till you know whereof you affirm! But who started the use of these minute doses?—

Some fanciful, hair-brained speculator? No! Most emphatically, No! He, that great sage, was the most unimaginative, profound and real of earth's philosophers. And did he guess out these minute doses? No! they were the clear result of ten thousand cautiously-managed experiments!—confirmed and rendered the most immovable of all possible facts by the life experience of thousands of physicians.

So it is a matter of experience and observation—no fancy—no hypothesis!—You, gentlemen, teach a certain quantity of opium for a dose. Some one examines a pill of it, and comes to the conclusion that so small a pill cannot produce sleep! But you immediately say, we have tried it, we have produced sleep with this dose a thousand times. Now, where is the fool who will, in the face of such facts, reason and theorize—try to prove that the given pill of opium will not produce sleep?

These infinitesimal doses have been administered for fifty-five years, in the treatment of all the grave diseases incident to human life. Thousands of intelligent physicians and millions of people rest with the utmost confidence upon these doses! Now, where is the brainless twaddler who will, before this mountain of testimony, declare it all false, because, forsooth, he cannot understand?

Again we ask—What is Homeopathy? It is a principle—a law! He who practices upon the law is a Homeopathist, no matter what may be the size of his doses!—no matter if he give an ounce of the strongest tincture. If its application be upon the Homeopathic law, it is purely Homeopathic! Our enemies would fain change the issue.

The real battle-field is upon the law, "SIMILIA SIMILIBUS CURANTUR." The success, the permanency of the new system depends upon the truth of this, its foundation law. If this—its heart, its great central truth—be one of nature's laws, it will never fail till heaven falls! It is within the bounds of possibility that experience may increase the size of the



close; experience may effect other minor changes; these are matters of small consequence. But again we say, if this great law be a truthful daguerreotype of a passage in the constitution of Divinity, as well may its enemies plant their feet upon the threshold of heaven and shake their maddened arms within its sacred courts, as attempt the death of this eternal principle!—[Homeopathist.

### ~~~~~ VIEWS OF HOMEOPATHY. ~~~~~

BY D. HOLT, M. D.  
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It is sometimes the case that there are circumstances in the life of an individual, which render it not only expedient, but even a duty which he owes to his friends and the public, to give an exposition of the views which he entertains upon a particular subject, especially so, when that subject is one which is intimately connected with the welfare of society. This rule may hold good, whether it is applied to a subject that is strictly scientific or not.

It is no new idea, that subjects which are comparatively new, and are not properly brought before the public mind for a critical examination of the principles upon which they are based, are looked upon with suspicion, especially so when they seem to conflict with long established opinions. That it should be so to a reasonable extent, no one will deny;—otherwise we should be liable to fall into errors, and embrace doctrines which are untenable and FALSE; especially is this the case upon subjects of a medical character; and the reason why, in medical science, there are some points which are strongly contested, and which it is certainly difficult to settle, is because of the nature of the subject. The necessary uncertainty which exists, and must always exist to a greater or less extent, when we arise as it were ABOVE the circle of the EXACT sciences, which are governed by mere physical laws, and have to do with laws which are endowed with life, where there are contingencies in the

present state of our knowledge, and probably always will be, over which we have not complete control; and hence arises the distinction between the certain or exact, and uncertain sciences, the former embracing the mathematical and strictly physical sciences, ending where life begins, and the latter, commencing with organization, and running through all the departments of animal and organic life. All the principles in the three professions, and in political and moral philosophy of course belong to the latter.—And hence we see the reason why, upon certain subjects, there is such a general agreement, and while upon others such a diversity of opinion; one belongs to the former, the other to the latter. From this fact we should be cautious in adopting hastily new doctrines; but we should endeavor to avoid the other extreme.—And as the uncertain sciences are progressive, or in other words, our knowledge of their laws, and the various changes which are induced by external circumstances, are becoming more advanced, we are in danger of being too much settled in old opinions, on the one hand, or too anxious to adopt new ones on the other. And we can all safely adopt as our motto, in the investigation of truth, “EVERY new doctrine, whether in physics, in politics, or in morals, should be rigidly scrutinized, that we may not embrace error on the one hand, or reject truth on the other.”

The subject which I have been led to investigate, which lead to these observations, it need not be said is looked upon in a very different light, both in and out of the medical profession. Within the profession at this time, it is looked upon as something out of the way, as not strictly ORTHODOX. Some even have entertained the idea that it is all quackery; and there are indeed nearly as many opinions as there are men, though professional opinion is becoming much more favorable towards an investigation of the subject. Investigating the subject as I have, and entertaining the views which I do, I am perhaps bound to give them



to my professional friends and the public. I have often of late been met with inquiries like the following, both by my professional brethren and others, "What is Homeopathy?"—"I understand Dr. ——— has become a Homeopath!"—"In what respect have you changed your medical views?"—"What are the fundamental distinctions between Homeopathy and Allopathy?" so called. "Is n't Homeopathy Quackery," &c., &c.

These I hold to be important inquiries, and such as demand an answer. The truth is, that the medical profession generally, have not rigidly examined the principles upon which the distinction between the two schools is founded. Most of them honestly acknowledge this to be the fact; they have supposed it to be like many other humbugs of the day, unworthy of investigation; that it will soon be over, &c. Others are unfortunately more determined in their opposition, owing, perhaps, to circumstances in which they are placed; or the difficulty in bringing their minds to entertain an idea contrary in any degree to pre-conceived opinions; or they have committed themselves against it and are unwilling to retract their assertions. Indeed, there is in our profession, as well as out of it, in the minds of a certain class of men, and it is probably mainly owing to their mental constitution, a disposition to cling to their old notions with a deadly grasp;—to settle in their own minds never to change their opinions; which, in their views, is virtually to acknowledge that they have been wrong; this holds on other subjects, and I have found it rather to increase with age; and have sometimes thought, that on scientific subjects, it is almost as hard to see new truth, and thereby displace pre-conceived opinions, as it is for old transgressors to cease from sinning. It is unfortunate for such men, and for the world at large, that they are engaged in such a profession, or a department of science, which is progressive, which is eminently true of medicine; (though, unfortunately, it is admitted that in some of its departments,

the progress has been scarcely visible for some time); still medicine is a progressive science, as is chemistry and geology. This class of men do better in those sciences where there are more settled and fixed principles, as in mathematics, and other exact sciences. In practical mutable principles, upon laws which are unchangeable; upon institutions in society which are permanent; and upon precepts which are of perpetual obligation; but upon those subjects where a change in circumstances produces a corresponding change in institutions, they are in fault. Such men have in general an ultra veneration for the past,—they cling too much to the dogmas that were in vogue when they finished their studies. They are apt, especially as they become advanced in life, to look with suspicion upon all new things, imagine that the whole world is running a race with itself, and that every body is driving Jehu's chariot. On the other hand, we should avoid the extreme; we should perhaps as often check the excessive ardor of youth, as avoid the cautious philosophy of the age. There are, especially in medicine, many dangerous shoals and quicksands, and many a wreck may still be seen; theories proving "but the butterflies of the day," not sustained by facts; and again, "more false facts than false theories." We should shun them both. There is on many subjects at least "a golden mean" in the investigation of truth, one which avoids Scylla on the one hand, and Charybdis on the other.

An investigation of the subject under consideration, I hold will do no injury, unless a man is incapable of distinguishing between truth and error. I hold, considering the wake that Homeopathy is making in the world, that its principles *should* be investigated. It claims to be true, founded in scientific principles, and applicable to the relief of mankind suffering from disease; and further, that in certain respects it is a superior system. On the other hand, it is denied and by some even denounced without an investigation. Now I hold that if it is true, the medical profession are bound to examine it and apply it in practice. If it is all quackery, and those in and out of the pro-



fession who are engaged in it, are all "knaves or fools," then are not the profession under the strongest moral obligation to investigate and remove the great evil, or use their influence in doing it? The fact that it is a difficult system to investigate or apply in practice, is not a sufficient argument, if it is more successful, so long as we have powers which are capable of applying it. If it requires years of study, and in the present imperfect state, will not allow us time, labor, and expense of investigation, it seems to me that those who know nothing of it, either in practice or principle, can have nothing to say.—If all are to wait to see whether any doctrine is true, the progress of truth will be indeed slow.

What then are the fundamental principles upon which the Homœopathic practice is founded? It is not that there are two separate and distinct schools, as some might suppose. Most of the preparatory studies, and what are absolutely necessary, are the same in both. Anatomy, or the study of the system, is the same of course. Physiology, or the natural and healthy performance of the functions of the different organs is the same. Pathology, or the unnatural or diseased actions of the vital organs, is essentially the same. Therapeutics, or the application of remedies to this diseased condition, is different. Here the two schools separate. They hold alike also, on many other points, especially those which lead to a fundamental distinction between science and real quackery, viz: that there are certain substances which are naturally beneficial, or necessary to the system in health, which we call nutriment, while there is another class of articles which are uniformly injurious in health, and poisonous when given so as materially to affect the system; these are called medicines, and by a change of the system in a diseased state, these substances, before injurious, now become remedial agents, in other words, tend to restore health, either by removing the diseased action, or otherwise: so that all scientific physicians agree that all remedies are such, not from their intrinsic virtues, but from the change in the system, from health to disease, they being properly applied become beneficial; though they are all evils in themselves, and always so in health, still in disease become remedies. Quackery, on the other hand, claims that its favorite remedies, are remedies or beneficial as well in health as in disease, good at all times, friendly to the system, &c., and hence it cries out against every thing which is a poi-

son. Ignorance supposes that what is a poison under any circumstances is so under all. That it is the duty of the physician to cure the patient in the most speedy, safe and effectual manner, and when medicine is misapplied, it may do positive injury in proportion to the quantity administered; here the two schools agree, quackery dissents, claiming that what is really medicine cannot do injury. On many fundamental points then, Homeopathy and Allopathy agree. They disagree on the application of remedial agents to the system in a diseased condition. The term Homeopathy is derived from two Greek words, which signify similar disease, or like suffering, expressed in Latin by *simila similibus carantur*; or diseases are cured by remedies which produce other, or even opposite effects. It should be strictly other effects, if it is directly opposite, it is Antipathy. In Allopathy (or the regular practice) it is very true that medicines do not all operate on other principles; and I had long been of opinion, that what are called deobstruents or alteratives, from the nature of their effect, and from the manner of their application, were given on the Homœopathic principle, though without a fixed and definite rule for their application. So that on this point, the two schools come very near together.

The Allopathic cures disease by applying general means, at best indirectly, and consequently large doses of medicine, and so as to produce often sensible effect from the medicine, aside from the disease. The Homœopathic is the direct, or specific application of medicine to the diseased point, with, in general, no other sensible effect than a cessation of the symptoms of disease. The former cures indirectly, the latter directly. In Allopathic practice, all medicines are divided in classes according to their general effect; tonics, such as give strength; debilitants, such as reduce strength and relieve fever; diaphoretics, such as cause sweating; cathartics, such as restore or increase the natural action of the intestines; narcotics, such as relieve pain, &c.; and when any of the functions of the system are so disturbed they are restored by giving one or more of these articles. If there is debility, tonics are given, &c. Many different medicines are combined often. Homeopathy holds that different medicines have each different properties, and there are no two which are exactly alike in every particular; that to give them on their principles, it is entirely unnecessary, as a general rule, to produce



these decided effects to remove disease, but if the appropriate remedy in a given case is selected, it, as it were, meets at the point where diseased action commences, and the prominent symptoms are relieved, and the natural functions restored. Homeopathy gives in general but one or two remedies at a time, not in combination. The most difficult point in the Homeopathic practice, is to select the most appropriate remedies in a given case. This is done somewhat as follows: the disease is critically investigated, all the symptoms are critically examined, giving most importance to the most prominent, or what are pathognomonic, and forming as it were, a complete picture of the disease. Then from the list of medicines, is selected one which is known to produce in a healthy person, symptoms similar to what are found in the patient, so that, the nearer the image of the effects of the medicine correspond to the symptoms, the more Homeopathic is it to the case, and the more sure of a speedy and permanent effect. This then is the rule for the application of medicine on the Homeopathic principle, a rule held by Hahnemann, the author of the system, to be a fixed principle in nature, as much as gravitation; certain it is, that it is of very general application, and often accidentally acted upon in the regular practice, and the medicine operates like a CHARM, as the phrase is; but it is certain that the observation of this law was first insisted upon by HAHNEMANN. But physicians have often mistaken this principle of the Homeopathic school; and hence they will say that a medicine causes the same disease which it cures: that bark, which cures intermittent fever, must, if given freely, produce it; or, if Belladonna is Homeopathic to Scarlatina, it will produce Scarlatina, &c.; far from the truth. When Hahnemann quaked and shook from taking bark, he never supposed he had marsh intermittent, but a train of symptoms similar to what are manifested in some forms of that disease; in other cases, arsenic produces symptoms more analogous, and hence in such cases will cure more speedily than bark. I have seen a patient under the influence of several grains of Belladonna, taken by accident; there was a high degree of excitement and general fever, attended with hot skin, surface red and hot, throat red, hot and dry; in many respects similar to certain conditions of scarlet fever; but no one would claim it to be the identical disease. Now, Belladonna is very effectual in that disease or any other, where similar symptoms are

manifested. So that, although Homeopathy is a system of specifics in one sense, it is not so much specific to particular diseases, as to particular conditions; for it is the fact, that in most diseases, several remedies will be required; in the early stage one may be most appropriate, in the second another, in the third another, &c., especially in acute diseases. In the early stage, for example, Aconite may be most Homeopathic, in another, Nuxvomica, Antimony, or Mercury.

Medicine operates in small doses when given on the Homeopathic principle. This is not the fundamental principle, however, but a necessary consequence. So that it is not small doses which makes Homeopathy, but Homeopathy which makes small doses; if given on this principle they are necessarily small. The Homeopathic school give fractions of a grain or drop, and still there is effect produced, in some cases to a very great extent, owing both to the application and the preparation of the medicine which increases its activity. In investigating the subject we were repeatedly assured of the speedy effect of the medicine even by physicians of the old school, who assured us they had given it on this principle. The Homeopathic medicines are in general the more active articles used in the regular practice, but prepared in a different manner, either in the form of a powder or fluids, called dilutions. The dilutions are prepared by mixing one drop of a saturated tincture with ninety-nine of alcohol, this is the first dilution; one drop of this with ninety-nine forms the second; and so on, up to the thirtieth.—The powders are prepared by triturating the medicine in the same proportions in the sugar of milk. In short, the quantity of medicine is very small, so far as material is concerned; there is no mistake upon this point. But still when we take everything in nature into view, there are many things which appear to our senses as impossible as the operation of a fractional part of a drop, as we shall endeavor to show.

*To be Continued.*

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 Professor Simpson recently offered, through the President of the Medico-Chirurgical Society, £100 to any clairvoyant who could read a line of Shakspeare, which he would write on a slip of paper and enclose it in a box. The challenge has not yet been accepted.



MANCHESTER, Sept. 19, 1851.

*Mr. Editor:*—I invite your attention to an editorial published in the Granite Farmer, upon the merits of the 'American Veterinary Journal's'—written probably by the editor, Dr. T. R. Crosby, an old school practitioner.

I think it should have a place in the columns of the Hom. Advocate, inasmuch as the article advocates medical reform, and recommends the work—not without fear though that the editor is pledged to a particular school of medicine.

I was happy to know that the Doctor believed a great deal of truth,—if not the whole truth—and dared speak out in his remarks on the work.


Yours,

H. C. P.

The following is the article alluded to above:

*"American Veterinary Journal.*—We have received the first number of a monthly with the above title that we are disposed to think may do excellent service in behalf of the sick and suffering of the animal race. *Ignorance and consequently barbarity has been the rule in the treatment of the diseases of animals, and we would hail the advent of a better day.* Knowledge with regard to this department is important, and the editor of the Journal is thoroughly educated in the Veterinary Science. We have been a little afraid that Dr was pledged to a particular school of medicine—and if it is so, we believe his influence will be much curtailed. We do not believe in indiscriminate blood-letting, we believe that on the contrary this treatment is required *very seldom indeed*, but we do believe it to be sometimes necessary, and were this the place, we could easily point out when, but the cry of "*no more blood letting—use your poisons on yourselves,*" is far from what we believe to be the true spirit of the medical school ar. Poison as used by such speakers and writers is a mere relative term, that it would puzzle them much to define.

"But enough for this place, we would recur to the Journal before us. It is well filled with interesting matter, which carefully read would throw great light upon the subject of animal disease, and introduce some kind of system *where all is now anarchy and confusion.* The Veterinary Journal is a handsome monthly of thirty-two pages, illustrated in this number by a very few steel engravings. It is edited by Geo. H. Dodd, M. D., and afforded at the low price of \$1 per year."

 A student of medicine out in Michigan, having courted a girl a year, and got the mitten, has turned around and sued her father for "the visits" he paid her.

He must have been an Allopath.—[Ed.]

*Diseases of the Chest.*—In London a noble charity has been started—the location of an hospital exclusively for the treatment of diseases of the chest. The building is to be 214 feet long, 40 wide, to accommodate 200 patients. At the ceremony of laying the corner stone, in addition to the plan of the hospital, Mr Joseph Paxton exhibited a design for a sanitarium, in which the patients might take exercise during both winter and summer. By a process of artificial filtration the purity of the atmosphere is secured, and a novel and ingenious plan is adopted for securing an equable and pure temperature. The outer air is admitted by tunnels to the centre of the building; it then ascends a shaft of 12 feet high, where it is heated and dispersed over the building, some of it again to reappear, to escape from the roof. This building it is proposed to construct of glass, and to stock it with such rare plants as are known to give out the greatest quantity of oxygen, Mr Paxton's principle being that it is necessary in this manner to feed and stimulate the lungs, as it is necessary to feed and invigorate the body.

## BIOGRAPHICAL SKETCHES.

The "Homeopathist" is publishing a series of biographical Sketches, subjects Esteemed Homeopathic Physicians.---- This undertaking seems to have met with almost universal approbation, making as it does, the present volume of that ably conducted Journal highly interesting and useful to every lover of our cause.

Encouraged by its success we propose to publish as soon as we may be able to obtain the necessary cuts, the Biographies of a few individuals who are notorious for their meanness, lack of moral principle as well as for their cowardly opposition and persecution towards the course of Homeopath.

We shall probably commence by giving the history of two or three individuals in Keene, we wish to have them see their characters and doings in print, and we presume every physician of our order will assist us by giving the histories of a few individuals in their respective neighborhoods.

We learn that a Homeopathic College is about to be established at Louisville Ky.



**THE HOMŒOPATHIC ADVOCATE.**

PUBLISHED UNDER THE PATRONAGE OF THE  
N. H. HOMŒOPATHIC FRATERNITY.

D. WHITE, M. D., EDITOR.

KEENE, NOVEMBER, 1851.

**It is the Duty of every Individual to Investigate Medical Doctrines.**

Health is emphatically the poor man's WEALTH, the rich man's FELICITY, without which none of us can be really happy. Though every breeze is wafting to us the wealth of the Indies—though the trumpet of fame is sounding our fame throughout Christendom—and we have every thing at our command which thought can wish—if we are deprived of the enjoyment of HEALTH, this world to us is but a dreary waste; our wealth and our fame only serve to make us the more miserable; making us the more unhappy, because they deprive us of more blessings in the proportion to our means of securing those comforts and honors. The "Lazarus" sacrifices much less than the "rich man," because he has less of this world's goods to sacrifice; less to bind him to this world's enjoyment, the more to hope for in the future.

The world is full of new "ISMS." One says, lo here, and another lo there! If we meet a dozen different individuals, and ask their advice in relation to medical treatment, we shall be advised as many different courses to pursue. Consult that number of medical men, and you will have an equal diversity of remedies prescribed for your relief—each one of its votaries claiming superiority over the others, and condemning all who do not happen to think and practise like themselves.

In view of these conflicting theories, existing as they do in all classes of society, each one having more or less advocates in support of their different dogmas, can any reflecting mind help but see the necessity of investigating this important subject, for themselves, involving as it does considerations above all others in this world. It is by no means a frivolous matter how we trifle with our constitutions, when smitten with disease. Experience shows us most conclusively, that more people suffer from the effects of remedial agents, than from all other causes combined. What have been termed remedial measures, have slain more than the sword or the bayonet, and the reason why people have not already realized this fact, is because it has been accomplished with a FEATHER, instead of a MUSKET; they have been slain by inches, instead of in a moment; by the LANCET instead of the sword; and the deadly pill has been directed to the stomach and bowels instead of the muscles externally; and thus the system has been drained from time to time of its life's blood; the course of nature is thwarted, and the functions of the skin counteracted by the constant irritation kept up in the stomach and bowels, until death closes the scene. The result is attributed to the providence of God, and public opinion says amen.

But it is not our purpose in this article to discuss the merits or demerits of any particular system, but to urge every one to investigate the subject for themselves. Mankind should live to learn, and the individual who cannot or will not learn, does not deserve the name of a man.

Progression is a law of our very na-



tures, and the person who has so far degenerated from our common parents that he cannot improve, or is so bigoted that he will not, better deserves the name of brute than that of man.

It is knowledge that enables us to form correct opinions; and mankind differ in opinion just in the proportion, or so far as their knowledge extends of the subjects in which these differences exist; and though a diversity of sentiments may honestly exist between different individuals, the truth always remains the same.

We live in an age of progress. New truths are almost daily presented to our notice, in some, or all the arts and sciences. These new developments should serve to teach us that we have not only been mistaken heretofore, but we are not quite sure of perfection as yet. Opinions and principles that were regarded as established points in science but yesterday, to-day are exploded by the constant progress in a knowledge of these various arts and sciences.

But do you answer by saying that the subject of medicine is too intricate for your uncultivated mind; that it belongs to the Doctors to do this business? We reply that the subject of medicine is not beyond the comprehension of any one who has common sense, and if you are destitute of that we have no more to say to you on the subject.

It has been the end and aim of Allopathy to keep the people blind on the subject of Medicine. Had they not very cautiously pursued such a course—if they had allowed the people to see their system with all its naked deformity, it would long ago have fallen to the ground. All their business is done in the “dead languages.” If you ask them a question,

or what they are administering, you are answered with a name that would almost fracture your jaws, if not accustomed to pronouncing it. You are also told that a man cannot practice medicine unless he is familiar with Latin, Greek, &c.—and you are ignorant and credulous enough to believe them. But do you still insist that you are not capable of investigating medical subjects? that you are entirely ignorant of them all, except what you have seen of their practice?—If so, why use so much hypocrisy? If we Homœopaths attempt to administer our remedies to an individual, there are in every neighborhood more or less very knowing ones, who emphatically declare that our medicines are nothing but sugar, or at least so little of it that it cannot do any good. They don't hesitate to caution our patrons against its use, and ridicule it in every possible manner; and yet, according to their own statements, know nothing about it. Verily, such persons come very near being destitute of what is termed common sense. Look for a moment, if you please, to that brazen-faced, shallow-brained individual, and behold with what an air of grace he condemns Homœopathy. Ask that ignoramus what Homœopathy is, and you will find him entirely destitute of any knowledge, even of one principle in the science. He may perchance tell you that it is the little pill system—that they cure disease only by relying upon the recuperative powers of nature—that these infinitesimal doses serve only to satisfy the patient that he is taking something. This idea they have perhaps obtained from some Allopath, who perhaps knew more, but was less honest, than himself. But notwithstanding the ignorance of



such bleating calves, one would think on seeing the interest they manifest towards a case that is treated contrary to what they were "LARN'T," that the patient's soul and body were about to be immolated.

No individual is justified in using any remedial agent, without knowing why they do thus. If calomel and opium can be shown to be the best remedial agents extant, even in Allopathic doses, then we should all use these in preference to others. So with regard to any other remedies. If it can be clearly shown that these and similar remedies are pernicious to the health, they should be rejected.

But people generally treat every thing new, more like mad-men than rational beings, and the more valuable a new discovery, the more opposition it is sure to receive. The majority of the public seem to shut their eyes against any new discovery, with a determination not to investigate its merits, for fear that they should be convinced; and if converted, they well know that they are sure to incur the ridicule, if not the displeasure, of some of their friends and neighbors.

But in order to illustrate the spirit usually manifested to every thing new, and especially towards the Homœopathic system of medicine, we give below an article which was published in the "Spirit of the Times," of December 5th, 1850, soon after our location in Keene.

For the Spirit of the Times.

MR. EDITOR:—Dr. White, who styles himself a Homœopathic physician, has, I am informed by his circular, located himself in our village, and offers his services to the public, and professes to cure many diseases not to be reached by the regular practice. He also invites any other physician to meet him to discuss the merits of his system, in comparison with any other, and says he is willing to submit it to the public to decide which is entitled to favorable consideration. I do not propose at this time to go into

a lengthy discussion of this subject, but leave that to abler pens, and will only ask him, or any of his disciples who may choose to answer, if it is not a perfectly flat and silly idea to suppose that this system is better adapted to treat successfully the different diseases which flesh is heir to, than the old school system, with all its Schools, Colleges, Libraries, and every other means for imparting correct information to the learner; and which can boast of some of the most intelligent and enterprising men in this and the old countries, while his system is in its infancy, and must and will die without reaching maturity, for the reason that it cannot be sustained by common sense. He may, as many others professing to cure disease with "bread pills," or sugar plums," for a time mislead a portion of the people into the belief that his nonsense is the correct doctrine, but from the nature of things the number must be comparatively small, and he will soon be obliged to resort to some other means for obtaining a livelihood. I hope some one more able to do justice to the subject than I am will come out and give Dr. White an opportunity to "hang himself," as the saying is. Let humbuggery be exposed, for the community has already suffered too much from this species of quackery.

[OUR REPLY.]

MR. EDITOR,

I observed an article in your paper of the 5th inst., in which your *nameless* correspondent brings me rather unceremoniously before the public, and it appears from its very character, that my circular had the effect to stir up within his bosom the most bitter feelings of his soul, causing him in his wrath to give utterance to a long rigmarole of low, bombastic slang and vulgar sarcasm, bounding and fluttering from beginning to end, like some *wounded bird*, or as though his favorite system, with all its Schools, Colleges, &c., was about to be supplanted by what he terms quackery. If his communication is to be taken as a specimen of those high literary attainments which emanate from those schools, colleges, &c., to which he adverts, the sooner they are annihilated the better for all concerned. If a system that professes to be based upon scientific principles, cannot be sustained by sound and philosophical argument, it should furnish us the most conclusive evidence that the theory or principles in question are unsound; but since your nameless correspondent has not advanced a single argument either in favor of his own system nor against Homœopathia. I do not deem it worthy of further notice at this time.

When I issued my circular which so much ruffled the feelings of your *nameless* correspondent, I was well aware that there were many prejudices in this community against the Homœopathic practice of medicine, and knowing that prejudices were wholly founded upon ignorance as to what these principles were, and being also desirous of manifesting a willingness to maintain the principles of which I am a humble advocate by scientific reasoning. I gave an invi-



tation to any one who might condemn the principles of Homœopathia from a knowledge of its theory, to discuss the subject with me, and I take this opportunity to repeat the invitation.—If I have attempted to impose upon the community, by calling their attention to a system founded upon error, or in any other way have practiced quackery, it is not only a comparatively easy matter, but it is your imperious duty to expose it by sound reasoning, for you never can establish your own system nor break down Homœopathia by mere sarcasm. Consequently I call upon one and all of the opponents of Homœopathia to come out publicly over your own signature, and let the dear people for whom you express so much regard when warning them against quackery, see how easy you can *use us up*. The position you occupy in society—the lives that are daily entrusted to your care—whose life or death often depends upon your skill, gives the community to whom you are indebted for patronage an undoubted right to question the soundness of your principles and to require a reasonable explanation for your proceedings. And since you have seen proper to accuse me of quackery, a charge that is easily proved if true, and should you not attempt at least, to make good your charges, will not the public reasonably infer that you have charged me FALSELY, or betray your cowardice, ignorance and weakness in not being able to defend your favorite dogmas? You can choose either horn of the dilemma. W.

It is perhaps needless to say that this ended the matter. Although at this time there were but two or three families who were at all favorable to Homœopathy, yet there was not a solitary individual that dared to meet us in public discussion. Talk about imposition and humbuggery, the public good, &c., and yet cannot show wherein it exists! Ye worshippers of Allopathy, don't you feel proud of your leaders?

#### An Explanation.

The editor of the American Journal of Homœopathy complains of our not giving the credit for our selections to the proper journals. He accuses us of giving credit for articles that appeared in his journal, to the "Homœopathist," and "Cincinnati Journal of Homœopathy." We would inform Dr. K. that we gave due credit to the journals we took them from, and if he had taken the trouble to

look at the ones referred to, he would have seen them published in those journals as original articles, and for aught that we knew they were such. The Dr. is not perhaps aware that we but recently became a convert to Homœopathy—that all the Homœopathic journals published previous to 1849, are unknown to us; hence it must not be expected that we are posted up in these matters as well as himself. We are also aware of our own imperfections in many respects, yet we have always intended to give credit where it was due. We know that journalists do not observe this rule as closely as is desirable sometimes.

#### "PHYSICAL SIGNS."

This is a phrase in constant use among doctors, and signifies certain sounds coming from the body. These sounds are heard by putting the ear to the chest, and by gently tapping it. A patient presents himself before the physician. Doctor puts his ear to the chest and listens for sounds. He hears peculiar noises, and decides, you have consumption. This man's disease is arrived at through the "physical signs." Another patient has his chest examined, whereupon the doctor declares, you have fatal disease of the heart. The fact is learned through the "physical signs." Now all will understand the meaning of the phrase.

True to their hobby riding tendency, our allopathic brethren are riding "physical signs," as if for dear life. We are daily reminded of the performances witnessed at the introduction of animal magnetism. In a company of ten, five were operators, and five subjects. So the exercises of a social party began and ended with the "manipulations." Never can we think of these pawing performances without a smile.

But this nonsense is good sense when compared with the rage after "physical signs." Young doctors fresh from college are especially afflicted with the mania. If a man has but a corn on his little toe, he must go through the whole routine of auscultation and percussion. But if he chance to have a cold, accompanied with cough, he is elected for a very minute and scientific examination, according to all the latest developments.



So you go into the back office and there lies a man on the doctor's sofa undergoing the operation, while three or four are waiting their turn. All have coat and jacket off, as if they were going to bed. In an adjoining parlor a young lady is in waiting with her dress partly removed, to learn a little of the "physical signs."

For our part we are beginning to indulge a mortal dread of these gentlemen. Suppose they should catch us some dark night, in a dark alley and one should hold on while the other examined. Such an examination might lead to several unpleasant developments. If the examiner happened to be a recent graduate he would undoubtedly predict consumption or dropsical heart which although we are very fat and hearty at present, would doubtless lead us to be very gloomy and fail in business. Again if they should examine our pockets, a state of things would be brought to light, afflicting to the consciences of three or four hundred patrons who owe us for last year's paper.

As illustrative of the "absolute certainty" which our neighbors claim for a diagnosis based upon these signs, we will relate an anecdote told us by Dr. BURRITT, of Ohio.—A relative of his left the steamboat at Cleveland and called to his rooms at the Weddel House, one of the professors of the drug college in that city. The doctor examined the case, with great precision and scientific nicety. You have a grave disease of the lungs, said the professor! Tubercles! Tubercles! A great number of Tubercles.—And through the cold you have contracted, these tubercles are so inflamed, they must suppurate! But the poor man is two hundred miles from home. Well said the doctor, I can patch you up a little, so you can be carried home. The patient was not entirely satisfied. He desired the professor to bring in a brother professor who was celebrated in the "physical signs."

Both came—instituted the most rigid investigation and decided "there is no hope!"

Dr. BURRITT who resided a long distance in the country, arrived just after the fatal decision; and found his brother considerably distressed. He began at once to treat him homœopathically and took him home.—In three weeks this dead man was entirely recovered, and is now at the distance of several years, a hale hearty man, and has no more tendency to consumption than he has to the "Egyptian Plague."

Not less than a score of similar blunders, have come under our own observation.—

And half of said blunders, were perpetrated by a writer on "Physical Signs."

Our object in introducing these facts, is not to show that it is impossible to arrive at any satisfactory information by these ear-examinations, but to exhibit in day-light, the fact that the boasted infallibility of these physical signs, contains a good proportion of moonshine.

But suppose all was certain as the condition of the sky, what of it? "Why" said a fresh graduate, "these arts, auscultation and percussion, have done more to advance medical science than any other agencies within the last two centuries." Entertaining serious doubts whether orthodox medicine has made any real progress within this time we dare not venture an issue upon the above proposition, but shall urge our interrogatory; what practical advantage comes from these "physical signs?"

For our own part we are no great admirer of science only as this science promises a contribution to human comfort and advancement. In our heart we heartily despise the sentiment which prompted the great Forbes to say that the death of a patient if the nature of his malady be understood, is more gratifying to a scientific man than his recovery if the disease be obscure. Yet the leading minds in medical science have been actuated by this spirit for several centuries.

And we inquire, of what practical utility is the information obtained by these "physical signs?"

In conversation with an ardent stickler for these "signs," we urged this question. Why, said he, it is often of much importance to be able to decide how the case will ultimately issue. The patient is anxious to know.—Well, suppose you are able to say, this lung is tuberculous. Here is a large tubercle, there are two small ones. Will you say to your patient "Here are tubercles." No; he will not know what this means. He wants to know, IS THERE DANGER? What will you say in answer to this question? "Yes, there is danger!" Do you imagine this a great point gained? O yes, an important fact! Important to whom? Suppose you tell the patient—a buoyant, happy girl, there is danger of your dying! Do you think this will help her case? We imagine not; but would prove, one of the surest means of hastening the dreaded result. In regard to the satisfaction of predicting how the case will terminate, we will not attempt to deny that, to the man of science, it is a source of gratification; but as soon as it is



necessary for the PATIENT to know of the danger, the death marks which shall be clearly seen upon the exterior, will invariably meet that necessity.

Now, the more important question arises: Is the knowledge gained through the physical signs of practical importance in the treatment of the malady? In regard to this point, we have no doubt there is a very general mis-apprehension.

Let us suppose a case to illustrate. Miss A. has afternoon fever with short breathing and hacking cough, followed by night sweat and restlessness. Beside these indications, she has severe pain in the left side.

Now, suppose upon putting your ear to the chest at the point of pain, you learn the presence of a tubercle—would your treatment be in the least changed? Consider the symptoms which in the supposed case come before the discovery of the tubercle. Now decide upon the treatment! Then learn of the tubercle, and tell us whether your treatment would be modified! Every one familiar with the subject, knows perfectly well that the presence of tuberculous deposits cannot have the least bearing upon the prescription.

Suppose another case. A young man would consult you in regard to his declining health. He has short breath and a sensation of constriction across the chest—flesh wasting—shoulders stooping. You see at once there is disease of the lungs, disposition to consumption.

You are an Allopathist. What is the remedy? Of course it is cod-liver oil! What do you tell your patient about recovery? You tell him you shall feel anxious about him, that he must take first-rate care of himself; but he must not by any means give up the hope of recovery! Is not this the way you speak to him?

Now, suppose upon the second visit you put your ear to the chest and find tubercles? Don't you still give him the cod-liver oil? Don't you still tell him you shall feel anxious—that he must care well for his health, and hope strong for a recovery? Does the knowledge of the tubercles guide you into any new treatment? Does it lead you to give more or less encouragement? Are there not numerous well-authenticated cases of recovery even after these tubercles have suppurated? Would you then, while they are in a firm hard state, abandon the case as hopeless? Would you pronounce your patient a dead man, and thus destroy the sheet-anchor of your remedial means—viz, his

HOPE of recovery? Would you not rather foster and strengthen that HOPE, just as far as you could in truth? And could you not conscientiously administer the consolation of this hope when you remember that hundreds of these tuberculous cases have recovered.

So in the case under supposition: we have short breath, hacking cough, constriction of the chest, and stooping shoulders. The nature of the case is evident. The treatment equally certain. But you learn there are tubercles! Now tell us what use you will make of the fact that he has tubercles?

Within six months past we have asked half a dozen of our prominent Allopaths this question. Not one of them could say it would be of any practical utility.

Now one word of our own experience in these physical signs! While at Harvard University, and daily in the Massachusetts General Hospital, we devoted ourself particularly to the study of "Physical Signs."—There is no institution in the country which offers better advantages for this study! We were never so much interested in any subject. Many flattering commendations were bestowed upon ourself for accuracy in detecting the various conditions internal. For several years after leaving college we kept up these investigations and this interest.—We have written two theses on the subject, which have been regarded as evidencing some familiarity with the matter. And to-day we would exchange the practical utility of all we know of the "Physical Signs," for 25 cents. We can make no use of any information gained in this way! We mean it's of no use even though we practice allopathy, and in homeopathic practice it can have no more influence upon the prescription, than would a knowledge of the physical condition of the lungs of the patient's wife. In homeopathic practice the SYMPTOMS are the sole guide. And as the provings of our medicines, (which in the prescription must be made to meet the case before us,) contain not a word of the physical condition of the lungs and heart, hence any information of this character one might possess could not prove of the least possible assistance in the selection of the homeopathic specific.

For an allopath to be always with his ear to the patients' chests, or thumping away with his knuckles upon their ribs, is nonsense; but for a homeopath to be ever thus engaged, unless it be in a very rare case, where it is a matter of much moment to



know how the case will terminate, thus or decide whether the patient will be able to complete some great work in which he proposes to engage—unless in this rare case, for a homeopath to be engaged in this search after “Physical Signs,” is worse than non-sense.

Being called away just here, we are obliged to hand these hastily written suggestions to our compositor in this unfinished state, promising to introduce the subject again.

We will say, however, before closing, as we said when we took up our pen, that “Physical Signs” is clearly one of the hobbies of the orthodox system. The Old System contains so little which is certain and reliable, that when anything of this character comes up, they ride it like crazy people.—As an exemplification of the truth of this remark, observe the position of SURGERY.—In importance, when compared with MEDICINE, it sinks into almost absolute nonentity. And yet in school libraries and colleges, it stands even above MEDICINE. The reason for this is most palpable. In surgery there is something clear and sure. But allopathic medicine, if you take out its dozen homeopathic specifics, all is “confusion worse confounded.”—*Homeopathist*.

Of late where we have seen a physician with his Stethoscope examining the chest, we have always been reminded of the Spiritual Knockings but we must confess that we have more confidence in the latter, than the former operation.

For the Homœopathic Advocate.

#### ESTEEMED FELLOW-LABORER :

I am particularly gratified with the spirit and management of your excellent little journal. I hope it is generously supported, and that you find the task of its conduct not onerous. I have long been of the opinion that a work such as yours is especially needed in the New England States. Such journals are valuable every where, but in your States the people are disposed to read, they are disposed to think for themselves. Hence to place in their hands reading matter in

defence of the faith of the new school of medicine, will doubtless accomplish an unusual result.

Would your brethren understand their real interest, saying nothing of higher motives, they would buy a large number of your interesting paper, to distribute in their respective neighborhoods gratuitously. This is a direct means which has been neglected, but which, if judiciously and perseveringly pushed, would double our friends in six months.

But I weary you.

Most faithfully and fraternally,  
DIOCLESIAN LEWIS.

Oct. 24, 1851.

☞ Health is getting to be vulgar, and is confined principally to servant girls. No “lady can possibly plead guilty to “being well,” without losing *caste*. Spinal complaints are just now in the ascendant—no female being considered “good society” who possesses sufficient strength to raise a smoothing-iron.—*Daily Mail*.

☞ In the future we shall issue our journal promptly on the first of each month. Circumstances beyond our control have prevented us from getting out the last two Nos. as early in the month as desirable.

#### Western College of Homœopathic Medicine, at Cleveland, Ohio.

THE Second Annual Course of Lectures in the Western College of Homœopathic Medicine, will commence on MONDAY, November 3d, and continue sixteen weeks.

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For further information address C. D. WILLIAMS, M. D., Dean of the Faculty, or PROF. SMITH, Cleveland, Ohio.

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### The Homœopathic Advocate,

Is published on the first of each month, at the low price of fifty cents per annum, in advance, or five copies for two dollars.

All orders and communications must be addressed, POST PAID, to the Editor, Keene, N. H.



# HOMEOPATHIC ADVOCATE

## AND

# GUIDE TO HEALTH.

VOL. 1.

KEENE, N. H., DECEMBER, 1851.

No. 9.

*Continued from Page 119.*  
VIEWS OF HOMEOPATHY.

BY D. HOLT, M. D.

In regard to the preparation and minute division of Homeopathic medicine, much ridicule has been attached, especially by those who are ignorant of the principles, and nearly so of the capability of matter for minute division. If they would take the trouble to look into some of the philosophical works, they would find something to confirm the Homeopathic views; at least small doses would not appear as incredible. Whether Hahnemann, or any of his followers have been ultra on the subject of infinitesimal doses, I have nothing to say; it is a matter which never can be settled by *a priori* reasoning, but by simple experiment.

We have some facts, mostly derived from Allopathic works, which show that the active agents are perceptible even to our natural senses, and to chemical tests in very small quantities. Such being the fact, we may conceive that they may affect the delicate nervous fibres when in a diseased state.— 1 part of solution of mur. soda, to 1,000,000 parts of water, is detected immediately by a weak solution of nitrate of silver. Iodine, 1 to 450,000 parts of water, produces a purple color on the addition of starch. 1 part dissolved in 600,000 parts water gives a sensible taste.\* Kopp states that one-four-hundredth part of a grain of arsenic, dissolved in 400,000 parts of water, was detected by hydro sulphurous gas. And Brandt obtained from a solution of one-five-thousandth part of arseniate of ammonia in 500,000 parts of

water, a yellow precipitate, by nit. silver.— I now hold in my hand a preparation of the iodide of mercury, a crimson-red powder, which I carefully rubbed down with pure white sugar; it gives a distinct hue, and can readily be distinguished from the pure white powder by the naked eye, in the proportion of 1 part to 20,000; 1 to 10,000 gives a decided peach blow color. Now this is a fair experiment in a coarse way, which only shows that matter may be more minutely divided than we, at first view, would be led to conclude.

Microscopic observations have of late years led to many remarkable discoveries, not only in regard to the divisibility of matter, but also relating to infinitesimal animalculi, or organized beings. One drop of water is said to contain 40,000 of these, and "Ehrenberg's late discoveries show that a cubic inch of conglomerate of infusoria contains 41,000 millions of these well organized animalculi," once living animal.†

The particles of light, which have for a long time been held by philosophers to be material, are so small as to escape the most delicate tests; so of heat and electricity. There are well known examples of the perfumes of various substances such as that of musk; even gloves which have merely handled it, giving off for years, particles sufficient to effect the olfactory nerves; and still we are led to believe that the odor of a body is a part of the body itself, in infinitesimal doses.

But it may be said the difficulty is not in believing in the existence of small doses, but that they should cure disease. This will, it

\*U. S. Dispensatory.

†See Silliman's Journal.



is true, appear more rational, if we can have any explanation. But we must first have the facts. Homeopathic physicians make it a rule to give a dose sufficient to produce effect, as do the old school; but if it sometimes happens to fail there may be another reason for it, the appropriate remedy is not selected. This would be a natural consequence. My evidence that medicine given on the Homeopathic principle produces effect, is based both upon my own observation, and confirmed by the testimony of those who cannot be impeached. In order to try the effects of medicine, having investigated the principles to guide me in the application, in the course of several months I applied it in many cases of disease as they arose, slight and severe, acute and chronic, and in some cases the effect was decided, in all very palpable. Now it is said by some that it is imagination which cures, it is a fine thing for the fancy, or it is confidence or faith, or something else; or, at any rate, if neither of these, it is certainly the effect of nature.—

Now if, in these cases, some of which I shall relate, any of these could have produced the effect the reader must judge. 1st. To most of them I was an entire stranger, having been but a short time in this city. 2d. Not one of the cases have any idea of Homeopathy, and I studied to give the medicine in such a form as that their suspicions should not be excited. 3d. Some of them were children. Nor do they know to this day but they had ordinary practice, knowing me to be of that school. Many of these cases were such as we should expect to see sudden effect, in others gradual, depending on the nature of the disease. It is certainly singular, for example, in severe tooth ach of some weeks continuance, even allowing that they will get well of themselves, or that "seeing a doctor" will cure, or imagination, that a particular remedy in like cases should produce a marked and decided effect, and one which had been described by writers, and all these effects be related by the patient voluntarily, without any previous knowledge of what they would do; and why, if the effects are accidental, should they happen exactly at the time when the Homeopathic remedy was

given, for, luckily for truth, but not for the patient, the first remedy in some cases had no effect whatever, although they were as anxious to be relieved, as from the second, when the effect was soon apparent. Cases are not wanting to substantiate the facts; but we have abundant testimony, and the testimony of those who have practiced upon the system for many years, to the general efficacy of the mode of treatment. A general impression prevails that it may do in slight diseases, in chronic cases, where nature will cure, but that it is nonsense to talk about it in acute diseases; but this is not the fact.— That it may do better in some forms of disease than others is very probable, but that it will affect robust individuals in severe disease is now beyond dispute. If we refer to the treatment of particular diseases, and compare the practice of the two systems, our medical brethren are driven to take the ground, that such diseases, for example, as scarlet and typhus fever, do much with little or no treatment; in fact, if facts are adduced, and comparisons between the two systems, we shall see the result. Scarlet fever is a disease which has been exceedingly troublesome to the profession, and I have taken much pains to obtain information on the subject. Probably in epidemics, something like one in every ten prove fatal, on the average; much less in the Homeopathic treatment. The most successful Allopathic treatment of Scarlatina which I have seen reported, is by Dr. Gilbert, in the Boston Medical and Surgical Journal; he treated between four and five hundred cases and lost but seven. His treatment was by bleeding in severe cases, followed by a slight impression from belladonna, a few drops of a solution of two grains to an ounce of water. This the profession will judge as nearly Homeopathic treatment, only aconite to be substituted for bleeding. I have been at the trouble of obtaining statistics, where in every case the result has been decidedly in favor of Homeopathic treatment. In these statistics I have been careful to see that they have been endorsed by the proper authorities, who are only interested for successful treatment. In cholera, it will not be doubted but medicine is necessary; I have arranged from hospital reports and other documents, so as to show the comparative results. The ordinary treatment and fatality is much as in other reports where cholera was very malignant. At the time it was epidemic in this country, Homeopathy had made but little progress, but where it was



practiced, the success would compare, I believe, with these authenticated reports :

CHOLERA IN FRANCE, BY DR. BABIT.

*Treated Allopathically.*

|                   |         |
|-------------------|---------|
| No. of cases,     | 495,027 |
| cured,            | 254,788 |
| died,             | 240,239 |
| 49 per cent died. |         |

*Homeopathically.*

|                        |       |
|------------------------|-------|
| No. of cases,          | 2,239 |
| cured,                 | 2,069 |
| died,                  | 170   |
| 7 1-12 per cent. died. |       |

IN VIENNA.

*Allopathically.*

|                            |       |
|----------------------------|-------|
| No. of cases,              | 4,500 |
| cured,                     | 3,140 |
| died,                      | 1,360 |
| Making deaths 31 per cent. |       |

*Homeopathically.*

|                           |     |
|---------------------------|-----|
| No. of cases,             | 581 |
| cured,                    | 532 |
| died,                     | 49  |
| Making deaths 8 per cent. |     |

AT BORDEAU.

*Allopathically*

|                     |     |
|---------------------|-----|
| No. of cases,       | 104 |
| cured,              | 31  |
| died,               | 72  |
| Deaths 67 per cent. |     |

*Homeopathically.*

|                     |    |
|---------------------|----|
| No. of cases,       | 31 |
| cured,              | 25 |
| died,               | 6  |
| Deaths 17 per cent. |    |

IN RUSSIA.

|                     |             |     |
|---------------------|-------------|-----|
| Cured by Homeopathy | 86 cases in | 109 |
| " by Allopathy      | 60 "        | 199 |

In a territory in Hungary, from the report of the health commissioner, it appears that out of a population of 16,289, there were treated Homeopathically 154, cured 148, died 6.

But Homeopathy has been successful in other diseases, as hospital reports will show. Dr. Becker, of Hamburg, says, "upon comparing the statistics of several Homeopathic hospitals, it appears, from official statements, that the mortality in them is not quite five in a hundred, whereas, I observe from the statistics of Allopathic hospitals, that the mortality there is eleven in a hundred."

In Russia a trial took place with Homeopathic treatment in the fall and winter of 1829, for five months ; of 72 cases of inflammation

of the lungs, 70 were cured ; 38 cases of inflammatory fever, 35 were discharged cured, 2 convalescent, and one remained ; 23 cases of bronchitis, 21 were discharged cured, one removed, and one curable remained. This shows not a very unfavorable result in acute inflammatory diseases. But it may be said this is too far from home and for ought we know, Homeopathy is dead there before this. We have, it is true, few hospital reports in this country, from the fact that the system has not been adopted to any considerable extent. In the Half Orphan Asylum, in the city of New York, which had been under the care of one of the first physicians in the city, there prevailed an obstinate ophthalmia and cutaneous disease, which was resisting the ordinary mode of treatment, so much so, that first the eye cases were selected and given to Dr. C. Wright, Homeopathic, for treatment. In 1842, out of 162 children were 53 cases requiring treatment, 20 in the aggravated form ; they were soon cured ; and a large number of cutaneous diseases were given to him, and in these he was also successful, (see his report,) so much so, that the directors gave him a very flattering encomium in their report ; and finally, although they are not a majority friendly to Homeopathy, still Dr. Wright was put in charge of the institution, which he still retains, merely on account of his successful treatment.

The following Table from Dr. Wright's report classes the diseases treated in the Asylum, Homeopathically, from August 11, 1842, to December 12, 1843, the date of the report. It will be observed out of 421 cases there were but two deaths ; both of these says the report, were chronic cases. The two most prevalent diseases, it is true, are not frequently fatal, but some of the acute febrile are. At least it is rather favorable for no treatment !

| DISEASES.                | Cases. | Cured. | Left. | Re-<br>mained. | Died |
|--------------------------|--------|--------|-------|----------------|------|
| Ophthalmia,              | 108    | 107    | 1     |                |      |
| Cutaneous diseases,      | 142    | 136    | 4     | 1              |      |
| Pulmonary Catarrh,       | 24     | 24     |       |                |      |
| Influenza,               | 46     | 46     |       |                |      |
| Whooping Cough,          | 34     | 34     |       |                |      |
| Diarrhæa,                | 29     | 29     |       |                |      |
| Dysentery,               | 11     | 11     |       |                |      |
| Inflam. of the Lungs,    | 4      | 4      |       |                |      |
| do. do. Bowels,          | 1      | 1      |       |                |      |
| do. do. Brain, chron.    | 1      |        |       |                | 1    |
| Pleurisy,                | 2      | 2      |       |                |      |
| Croup,                   | 3      | 3      |       |                |      |
| Jaundice,                | 6      | 6      |       |                |      |
| Concussion of the Brain, | 1      | 1      |       |                |      |
| Remittent fever,         | 4      | 4      |       |                |      |
| Convulsions,             | 1      |        |       |                | 1    |
| Merasmus,                | 3      | 3      |       |                |      |
| Scarlet fever,           | 1      | 1      |       |                |      |
| Total,                   | 421    | 413    | 5     | 1              | 2    |



It will not do on either side, in investigating a subject like this, which requires the most critical observation, to depend at all on flying reports, or newspaper statements, or even popular opinion; for I have little confidence in either, in settling a critical scientific point. Enlightened public opinion generally eventually settles down upon the truth; but it generally follows rigid and critical private investigation.

It is believed by many that the Homeopathic school fail in severe cases. It is true they do not profess to be infallible; but the proper question is, are they on the whole successful? do they cure as many per cent., on the large scale, taking the same disease? Now it is very strange that a hundred, fifty or even twenty, honorable, pious, scientific, and talented members of our profession, who have, for years, had an extensive practice, and stood eminent in the profession, many of them professors in our colleges, after examining and testing the Homeopathic principle, should adopt it and give their undivided testimony, that after several years practice they are satisfied that they can cure diseases, as Celeus says, *certe, cito et jucunde*, more certainly, quickly and pleasantly.—Are they likely to be deceived, if their minds have become unbalanced, or they have become visionary, or as a writer says, “believe in such things as dreams are made of,” we should think they would fail in discriminating and judging oftener than they do, that they would not cure at all. And why is it that in families who have had no other practice for years, they get along at all? Now, it has sometimes been said, that physicians adopt the Homeopathic practice from interested motives; but interest would certainly lead the other way, and it may be, (though I have so much charity for my medical brethren as not to believe this to be a general rule,) that this is the reason why they do not investigate. It certainly is true, that the great mass of the medical profession do not investigate any too much. If diseases are cured more speedily, it is more for the interest of the patient than the physician; and the duty of the medical profession is to fight continually against their pecuniary and selfish interest, by the prevention and speedy cure of disease, rather than allow it to make progress. It is sometimes said that Homeopathy may check a disease at its onset, which otherwise would become severe. Now I hold that the great secret of successful practice in any system, is so directing our early efforts that they shall be effectual in

preventing disastrous consequences or secondary effects. He is a more skillful physician who never allows his patient to become very sick, than he who can cure him when so; though the latter faculty is necessary and will of course be possessed. We would not consider a pilot as successful who was continually upon shoals and rocks, although he should frequently extricate himself, without becoming completely wrecked, as we should one who has foresight enough to avoid these dangers.

It unquestionably is true, that the Homeopathic success depends, to some extent perhaps, upon preventing the patient becoming very sick in *one sense*. This is effected first by the medicine being applied directly, instead of indirectly, to the point, instead of comparatively at random—in its producing a direct or specific effect, instead of one which is indirect or general—in directing that medicinal agent which will meet the cause, or the primary link in the chain of morbid sympathies, instead of those which are lower in the series. Our whole system is a most delicate and complicated machine; a vital one it is true, and for that very reason more closely linked together, and the several parts more dependent on the normal action of its fellow organs for the performance of their functions. Now, so long as the balance is maintained between the vital forces, there is a regular performance of all the functions of the body and mind, and consequently health.

As a delicately constructed machine, where the several parts depend one upon another for the performance of their office, the first wheel or link in the chain being disturbed or displaced, all those depending upon it will also be disturbed in their action. Now in order to restore the regular action of the several parts, if applied at random, will necessarily require much effort; whereas a small amount of power directed to the point where the difficulty commences, or the first link in the broken series, is sufficient to restore it, and those parts necessarily depending upon it will naturally resume their action. A single point, as it were, restored to the right place, may resume the actions of a complicated machine, if applied at random would of course be ineffectual, or if applied when its action was undisturbed, would produce no perceptible effect. The Homeopathic method, as it were, directly repairs the injury at the point commenced, while the Allopath often necessarily applies to the general consecutive disturbance of the whole machinery.

*To be continued.*



## CHLOROFORM AND DEATH.

"We have now before us a full and very particular account of all the circumstances that attended the death of a young married lady in this city, in June, 1850, in the Second Avenue. This death was accomplished in the 'regular' way, by the mal-administration, as the husband charges, of a large quantity of laudanum, followed, an hour afterwards, by a liberal administration of chloroform, against the express wish of the unhappy lady. The administration of this chloroform was followed by instant death.—According to the evidence of one of the nurses, death followed the application of the chloroform as suddenly as if it had been caused by a stroke of lightning.

When the attention of this M. D. was called to the altered appearance of his unfortunate patient by one of her nurses, he became alarmed—as well he might—and he endeavored to revive her by inflating her lungs; but it was all in vain. He then told the most experienced of the nurses that she had better inform the husband of the death. 'You had better do it yourself, doctor, so you have killed her.'

The deceased had given birth to a child some time before her death, and had been attacked with puerperal fever. She was attended for this by the family physician; then came a consulting physician—the laudanum and chloroform M. D. The latter behaved with gross ingratitude to his brother M. D.'s in disposing of their patient so soon and so suddenly.

The suddenness of the death, taken in connection with the fact that a day or two before it took place all three of the M. D.'s had pronounced their patient to be convalescent, aroused the suspicions of the bereaved husband, so he caused a post-mortem examination to be made of the body of his wife, in the presence of eight members of the regular faculty—some of them are well known to the community.

The laudanum and chloroform M. D. attributed the death to fusion of the brain, but both his associate M. D.'s were of opinion that this could not be so, and their opinion was sustained by the results of the post-mortem examination. By that examination it appeared that the deceased's brain—to use the language of one of the examining surgeons—was 'perfectly beautiful,' and it was almost the unanimous opinion that 'there was no disease about or in the body of the deceased in any form, inconsistent with health, from the crown of the head to the

sole of the foot.' When these startling facts came out, one of the examining surgeons called aside the family physician of the deceased, and said to him: '*You must not push Dr. — to the wall—we must stick to the cloth.*'

If there be any killing at all, it is quite right that it should be done in the regular way.

If all the circumstances of this case be as they are sworn to be, it seems to us that it is one that should have awakened the attention of the Coroner, and that of the District Attorney, Mr N. B. Blunt.

But as this unhappy lady's death was quite *en regle*—as it was brought about in a regular way—and as it happened—we shall not at present say how—in the presence of a regular and most respectable practitioner, why it would be most wicked and disreputable, and quite out of the fashion, to make any very great stir about it. One living ass is better than two dead lions.

However, as we are not at all thin in the region of the cuticle, we shall recur to this case. It is one that touches every family nearly. Death is sudden and sure enough, and it is therefore quite unnecessary that we should invite him and pay him to come to our very hearths, to desolate them.

There is much need of a sweeping medical reform in this city, as we have endeavored to prove, and not in vain, we trust, again and again, in these columns. We shall not abandon the subject till that reform is accomplished, or at least commenced."

The above article was sent to us by one of our most respectable merchants, who vouches for its truth. It is further stated that all the facts, as well as others not mentioned, were proved by affidavits taken at the time.

It is not our purpose to deal in personalities, for "every tub must stand on its own bottom," whether it be pine, oak or cedar. Nothing is gained by ridiculing persons before the public. We have seen obscure, ignorant and dishonest persons in the medical profession, elevated to the confidence of a portion of the public by censure and ridicule.

The unfortunate case which is the occasion of these remarks, should not be set down to the prejudice of the physicians engaged in it; for they are allopathists, and as such, did their duty, and employed the latest discovered and most highly approved mode of treatment of their school; and had the Coroner held an inquest, the conduct of the "M.



D." and all others concerned in the case, would have been sustained by perhaps 500 allopaths in this city. No one believes that there was an intention to kill that lady, and yet no one doubts that the treatment accelerated her death, except allopathic physicians, who, in the eye of the law, never kill any body.

As we are no longer acknowledged a member of the allopathic school, we are able to view things in a different light from those who are in close communion with that school.

The treatment of the case was pernicious, but differs from thousands of others in this city, only in the quick effect of the means employed; for these are approximating the grave, by means of allopathic medication, as surely, and yet unnoticed, because slower in their progress.—EDITOR.—*American Journal of Homœopathy.*

#### CONSISTENCY OF AN ALLOPATH.

Robert Christison, M. D., V. P. R. S. E., and Professor of *Materia Medica* in the University of Edinburgh, in his Inaugural Address to the graduates of 1851, admits that.

"Of all medical sciences, therapeutics is the most unsettled, and most unsatisfactory in its present state, and the least advanced in progress, and surrounded by the most numerous and most deceitful sources of fallacy."

This is a truthful admission of an Allopathic physician, and what is remarkable, with such an admission in his mind and upon his tongue, he is found to be a violent opposer of Homœopathy, which upon good authority proposes a method by which those "deceitful sources of fallacy" might be removed. But learning and sound judgment are not always found in the same person.

Professor C. makes the following admission also, which we recommend to our Allopathic brethren for a careful reading:—

"We have no new instruments to aid inquiry, no galaxy of talent concentrated on its cultivation, no great discoveries, even few great improvements commensurate at least with its vast importance, or with the improvements made in other medical sciences; and as for the theory of therapeutics, embracing a generalization of the action of remedies, an accurate description of the physiological effects of each, a just idea of their therapeutic influence, and a knowledge of the condition for employing them,

we are little in advance of our predecessors thirty years ago."

The Professor should have gone further back than that in the history of therapeutics in his school; he might have said two thousand and more years, and not misstated the fact. Now these confessions, no Allopathist will deny, come from the very highest authority in their school, and they are what every sensible practitioner knew full well previously to Professor C.'s address. Homœopathy is essentially the science of *Therapeutics*. In her is found all that is known and true in that branch of medicine, and yet with this fact before him, Professor C. tells his forty-five graduates to avoid Homœopaths as follows, viz.:

"Should these characters be not enough to enable you to distinguish the true from the false in therapeutic innovation, there is yet a third criterion remaining. No upright physician ever attained great success in practice on a sudden, or at an early age.—For the success of such a one, experience is a necessary condition, and for experience, time. No physician ever found himself immediately raised from obscurity into great employment, by either inventing or adopting a novelty in therapeutics which has subsequently stood the test of inquiry and of time. When, therefore, you may chance to see a professional brother swimming swiftly into fame and fashion on the current of some new popular dogma, (*similia similibus currantur*,) I trust you may not even envy him for his prosperity."

The Professor should have used plainer language and said, when you meet a Homœopathist, knock him down, and kick him when down for his presumption, for he has no business to get in before you.

Professor C. says further:


"There can be no physician without physic, no medicine without therapeutics.—The only true end of medical knowledge is the cure of diseases. But there can be no cure without remedies. Neither can remedies be of any use unless you know them, and how to give them, and what effects to look for from them in *health* and in *disease*."

On this we remark, that the disciples of Hahnemann, following in the footsteps of the master, are doing the very thing Professor C. recommends, and yet he omits to acknowledge it. Perhaps this is in accordance with the code of morals of the Allopathic school.—*The American Journal of Homœopathy.*



*A Puff for the "Regular" Profession.*—It must be highly interesting to the old-school physicians to learn the quantity of drugs used in one of the largest hospitals in London, but which, unfortunately for the credit of its method of treatment, sends more persons to the grave-yard than it restores to health; we learn that nearly 2,000 pounds weight of senna, and 27 cwt. of salts are used every year at St. Bartholomew's Hospital, London. The grand total spent upon physic in a twelvemonth, is £2,600; 5,000 yards of calico are wanted for rollers, for bandaging; to say nothing of the stouter and stiffer fabric used for plasters. In a year, 29,700 leaches were bought for the use of the establishment. This concern seems to go the Allopathic principle.—*Exchange Paper.*

\$15,000 a year for physic used in one Hospital. Senna and salts "by the ton." This seems, at first sight, like a large story; but we must remember that "many a little makes a mickle," as the Scotch people say. We have no doubt but many a conscientious allopathic, who thinks he "don't use much medicine," would be equally surprised, if he could see what a host of "doctor-stuff" he has swallowed in a year. Just a little Peppermint, Paregoric, Cod Liver oil, or Sarsaparilla when he don't feel quite right, or is afraid he shan't if he don't take a little something, amount to a right smart chance in a year. Or may be he is sometimes in the situation of the Irishman, whose wife went to the Druggist and wanted a little physic for Pat. "What is the matter with Pat," said the knight of the Pestle. "Oh, its nothing that's the matter with him now, if ye please," said she, "but he has a leasure to-morrow, and we thought he'd be better to take a dose." If some mothers would keep an accurate account of all the Elixers, Laudanum, Godfrey's Cordial, Senna, Carolina Pink, and various other *die-suffs* that they are eternally forcing into the stomachs of their children, the sum would far exceed their expectation, and leave them no reason to wonder why their darlings grew up such poor, puny, sickly things. And oh woman! when will you learn that air, exercise, water, and diet, are sufficient for all the "ills that flesh is heir to?"—*The Water-Cure Journal.*

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 A lady upon taking up Shelly's novel, "The last Man," threw it down very suddenly, exclaiming, "The last man! Bless me! if such a thing ever were to happen, what would become of the women?"

## THE ABUSE OF COLD WATER.

Cold water has been employed from the earliest periods as a therapeutic agent, as well as for purposes of cleanliness. The great law-giver of the Hebrews, in framing his moral and dietetic code, did not overlook the importance of daily ablutions as a means of promoting the physical and mental condition of his followers. In using the expression, physical and mental condition, we write advisedly; for who can doubt the immense influence of personal cleanliness upon the thoughts, morals, and habits, as well as upon the physical organizations of men. The ancient Greeks and Romans were also aware of the value of water, both as a preservative and a curative agent, as their numerous and extensive public baths, and the frequent allusions made to them by the old writers, abundantly testify. Frequent ablutions constitute a part of the religion of Moslem, and, if the opinion of a Christian may be allowed, decidedly the best part. Mahommed, who was an excellent judge of the wants of his countrymen, thus addresses the true believers in the Koran: "When ye prepare yourselves to pray, wash your faces, and your hands unto the elbows; and rub your heads, and your feet unto the ankles, and if ye be polluted, wash yourselves all over." But it is only within the present century that water has been recognized as a distinct and important therapeutic agent. The first systematic course of treatment by the external and internal employment of cold water, originated with the distinguished Dr. Nathan Smith, for many years professor of surgery in the medical department of Yale College. There are numerous cases reported, especially of fevers, in which the professor resorted to the cold dash and the wet sheet, with eminent success; but the practice died with him, since no one of his professional friends possessed the moral courage to follow his bold example. To Priessnitz, however, belongs the credit of having carried out, in all its details, the present system of what is called Hydropathy.—



Priessnitz undoubtedly claims too much for his applications in a therapeutical point of view, and his disciples, both well and sick, have often received injury from their injudicious use; yet we deem the occasional employment of hydrotherapy a valuable auxiliary to homeopathic remedies in certain diseases. The power of cold water applications in modifying the functions of the body, in abstracting the animal heat, and in depressing the energies of the system, is not sufficiently understood by the public. They are taught to believe that so simple an agent as water is harmless, and that no unpleasant consequences can result from its free and indiscriminate use, both in health and disease; but this is an error of importance; since frequent applications of cold water to the surface of the body, serve to withdraw suddenly a greater or less amount of its caloric, and thus render necessary constant reactions of the organism to restore the disturbed equilibrium, which tend to impair its vigor and endurance. On this subject, we translate some remarks, by M. Leon Simon, from the April number of the "JOURNAL DE LE MEDICINE HOMŒOPATHIQUE."—"Water is a general agent, the use of which is not as yet sufficiently appreciated. I regard its action as useful as that of air; and I believe that certain processes of hydropathy are as capable of benefiting the sick as a residence in the country. But the use of cold water ought to be directed with the greatest circumspection; for the hydropathic courses are not without danger. I have often seen invalids who have followed the treatment of Priessnitz in all its vigor; these have acquired strength and ceased to suffer; but they have rapidly grown old, and have died early. It appears that the hydropathic practice exhausts the life of the patient, and that it gives no more energy to the vital force than it exhausts by its action."

M. Penoye also sustains the opinion of M. Simon, and cites the case of Baron Chabault, who was a great partisan of hydropathy, and the first in France to

write upon the subject. He followed the method of Priessnitz with rigor, and died young, with all the signs of old age.—M. Penoye adds, that he has seen chronic maladies considerably aggravated under the influence of cold water, and afterwards cured by homeopathic treatment.

The following conclusions of M. Clemens Hampe, who has written a brochure upon the subject, appear quite just. "The employment of cold water sometimes facilitates the action of specific medicines, by giving more force to the debilitated patient. It may also be useful in the treatment of medicinal diseases; but as water is a general agent and not a medicine, it cannot cure, taking the word in its most rigorous acceptation.—Finally it is a valuable auxiliary of our specifics, but not, as a principal means, sufficient of itself to cure diseases.—HOM. TIMES.

☞ A certain Doctor in pursuit of a place to locate, entered a small town in New England, and commenced canvassing it in order to get the desired information as to the desire and ability of the inhabitants to support a Physician. All things proved quite favorable until he called upon an honest farmer, who replied, he thought one might be supported provided himself and his fellow townsmen remained in good health. This said, our Doctor shouldered his Saddle-Bags, and in a very short time was seen wending his way out of town.

FEMALE SOCIETY.—Nothing is better adapted to give the last polish to the education of a young man than the conversation of virtuous and accomplished women. Their society serves to sooth the rough edges of our character, and to mellow our tempers. In short the man who has never been acquainted with females of cultivated minds is not only deprived of many of the purest pleasures, but also will have but little success in life; and I should not like to be connected by the bonds of friendship with a man that had a bad opinion and speaks ill of the female sex in general.



**THE HOMŒOPATHIC ADVOCATE.**

PUBLISHED UNDER THE PATRONAGE OF THE  
N. H. HOMŒOPATHIC FRATERNITY.

D. WHITE, M. D., EDITOR.

KEENE, DECEMBER, 1851.

**A WORD TO HOMŒOPATHIC PHYSICIANS.**

Fellow-Laborers—Your calling is the most arduous, both to body and mind, of all the professions, and what is more, it is the most responsible situation that man is called to fill. The community confide to your care their lives, health, and this includes all their real happiness. Oftentimes their lives depend wholly upon your skill. The people at large know but little about medical subjects,—they will as soon take mercury, arsenic, or any other deadly poison, as the most simple drug on the face of the earth. They are often ready when sick to take that which would kill another when well. People when in health seldom think about being sick, consequently when prostrated by disease, they are wholly unprepared to make any thing like a judicious selection of a physician to attend upon them. The result is, they strike in the dark as it were. If they get well, eventually, it is all they ask:—if they die, their time had come, as people are wont to suppose, and all seem to be satisfied. But if a few dollars were committed to your charge, they would scrutinize your responsibility, and require at your hands a responsible surety for the faithful performance of your duty—while life and health, the greatest of all earthly considerations, they are ready to trust in the hands of the most unprincipled wretch in Christendom—the most arrant quack—the meanest impostor—black or white, drunk or sober—all that it is necessary for them to do to get a job, is to promise to effect a cure, and the bargain is closed and the work of destruction begun, and heaven only knows where it may end. Every day's avocations remind you of these and a thousand other evils of an equal magnitude, by which poor human nature is imposed upon—the foundation of their systems are sapped by the various impositions abroad. You know as well as you know your own existence that the lives of a large portion of the people are almost daily jeopardized by the indiscriminate use of powerful drugs, un-

der the garb of science. Your daily experience teaches you that the innoxious Homœopathic dilution will accomplish much more and in one-half the time that the Allopath even claims to effect it; and that too without any ruinous consequences. With all this knowledge you cannot but see the vast amount of responsibility that rests upon your shoulders. Then what is your duty as a good citizen, a philanthropist and Christian? Enlighten the public mind upon this important subject. Ignorance is the only foe you have to contend with—this is all the Homœopath is called to combat; and light and knowledge properly wielded is sure to conquer in the end. Do you inquire, how is this to be done? We reply—place within the public reach one or more journals devoted to the subject. In this way you would do away with a vast amount of sickness, and save many a valuable citizen from a premature grave. But says one, I have as much business as I care about now, and besides I dislike very much to ask my patrons to subscribe for a medical work, and if I should I doubt very much whether they would take it as a kindness. We answer, don't ask them—but subscribe yourself for from one to five hundred copies, monthly, and place them in every family you are called to visit. And any family that will hesitate to pay fifty cts. or a dollar a year for a journal devoted to health, the less you have to do with such the better in the end. Perhaps it might surprise some at first, but when your real motives are fully understood by them, they will esteem you the more. But few men will knowingly war against their own interest. We admit that such a course of procedure might militate against your own interest in one sense—that is, it might lessen your visits in those families that now employ you, by enlightening them upon the subject of health—how to prevent some diseases, &c. If these sinister motives will deter you from this work of benevolence, you are not fit to be called a physician. You cannot fill the responsible situation in an acceptable manner, and heaven forbid your fellowship in the Homœopathic ranks.

**THE AMERICAN MAGAZINE OF HOMŒOPATHY AND HYDROPATHY.**

This is the title of a new monthly just started at Cincinnati, Ohio, the first number of which is now before us.

The legitimate object of this journal, according to its leading editorial, is to unite



Homœopathy and Hydropathy, as one and the same systems.

This undertaking may have the effect to please a certain few, and perhaps secure to itself a larger list of subscribers. The Editors say their journal will fill a *niche* not yet filled by any other. This is emphatically true, and we believe that no journalist will entertain any jealousy towards them on account of the course they are pursuing. For our part, we do not envy them their position. The man that undertakes an utter impossibility, will have the worst of it in the end.

That Water is a valuable remedial agent, we frankly admit, but that Hydropathy is Homœopathy we imperatively deny; and we publicly challenge the world to successfully refute it. We know that the Hydropathic treatment effects some cures. We also know that this is effected only upon the principle of Homœopathy, viz: *SIMILIA SIMILIBUS*. Homœopathy is founded upon this immutable law. If this law is true, Hydropathy as a whole is untrue, and though its advocates may find proselytes for a while, yet it is founded as a system only in the imagination;—it will sooner or later find its element in oblivion, and its present advocates will serve to fill a future volume of our world's history as fanatics of a weak delusion. Medicine is different from every other science, in one respect at least. In these days if a man advocates principles which cannot be carried out in practice, they are sure to fall to the ground, or in other words, medicine is a practical science, and whatever is appended to it that is not practicable, is of no use.

Homœopathy is founded upon a law of nature, and is in perfect harmony with every other known law,—consequently it is not an *entity* of itself, but embraces the whole universe. It does not conflict with or form a part of any other system, but recognizes every principle in nature, let that principle be brought to light by Allopathy, Hydropathy, or any other pathy. It asks no questions as to the source it comes from, but the grand question to be settled is—is it in harmony with the laws of nature? or in other words with the law *similia similibus curanter*. Its advocates are bound by no other rule—their field of research comprises the *whole* and not a part of the universe. They seek for remedies from every source, and light from every system. It is the height of their ambition to cure disease, not to make proselytes. Their field of labor is a delightful one, enabling them to behold the beauties of

nature in all its departments. In looking through our *Materia Medica*, we behold an inexhaustible field of research—we find a thousand things that heretofore looked mysterious, now become perfectly plain. We believe nothing was made in vain. And though many things are beyond our comprehension, we know this is owing to our own short-sightedness, and not the fault of our Creator.

### THE TRUE OFFICE OF A PHYSICIAN.

The office of the physician should be to prevent, rather than to cure diseases. If this art was studied and practiced more, there would be far less sickness, less premature deaths, besides saving hundreds and thousands of dollars that are now needlessly expended. To bring such a state of things about, we must enlighten the public mind with regard to the proximate causes of disease. Show how these causes may be prevented. In order to do this we must write, and put the necessary information in print, and circulate it among the people. Such a course of procedure every one will acquiesce in. The physician that will do all this will be quite likely to be called a philanthropist, (as he really is,) just so long as he will do it at his own expense. But call upon any of these persons to help support a journal of this description, and lo! you are transformed as it were in the twinkling of an eye, into comparative insignificance—called, even, a beggar, &c. Ask some of these individuals to pay even fifty cents or a dollar for a journal, annually, and you are coolly told that they already take so many papers that they cannot afford to take a medical journal. They would like well enough to read it, but perhaps they have just paid a physician's bill of ten, twenty, or perchance fifty dollars, for doctoring his family for the last year. Poor fool!—pardon the term—it is the fittest one in our vocabulary for such persons.

### A SENSIBLE WOMAN.

We called on a lady patient the other day, and as we were leaving she requested us to bring our bill the next time we called, and at the same time stated that she thought physicians needed money as well as other people. We wish there were many more such women in the world.



*For the Homœopathic Advocate.*

## WHO IS THE FAMILY PHYSICIAN?

From observations during several years' practice, I have, at times, had some doubts as to whom the family physician might be, notwithstanding such an one was reported to be, by the family, and their neighbors.—Should a patient be under the care of any physician, no matter what the disease may be, some neighbor or acquaintance will be likely to call, who had a *cousin in Canada* or somewhere else, *with the same disease and cured by a certain remedy*, which, if applied or administered in his case, would *certainly cure*. "Of course it could not hurt the patient to try it, as it is only an herb, and if he or she does not take more than a gallon of the infusion," therefore the patient is dosed with it in the absence of the physician; and should it cause the death of the patient, of course the Doctor is alone responsible for the result, he being considered the family physician, even had the patient recovered in a few days under *his care alone*.

Again, should any one be taken ill, for two or three of the first days of their sickness, they either prescribe for themselves, or take the advice of some of their neighbor grannies, of one sex or the other, the number being about equally divided between the sexes, who always volunteer their services, and in every case pursue the same course of treatment.

Now I contend that any individual who knows what remedy is indicated when the patient is first taken ill, knows the proper remedy *three days afterwards*, and of course is competent to manage the disease throughout its course. Under these circumstances, the one who first prescribed for the patient should attend him or her, and bear the responsibility of the course pursued by him or her, while under his or her treatment, till the patient is either *dead or better*; or honorably dismissed.

By fixing the responsibility where it properly belongs, you will not see so many doc-

tors at every house where there is a person sick.

The principal remedies used by that class of persons of whom I have just been speaking, are Eupatorium, Salvia, Sambucus, Chamomilla and Rhumex, and perhaps a few others. But it makes no difference what the disease is they have to contend with, some or all of these must be used; nor does it make any difference what physician is finally to take charge of the patient, they thinking it indispensable to distend the stomach of the patient, previous to calling the permanent physician, with at least, two quarts of herb tea, of some kind. I think the mixture might properly be called "*a decoction of an old pair of saddle-bags*." Sometimes, in connection with the above treatment, they will apply a "*sheep-skin poultice*" to the back of the patient, thereby thinking to "*REMOVE THE RECIPROCITY OF TORPOR OF THE PANCREATIC JUICE ON THE GALL-BLADDER, WHICH REALLY MAKES THEM SICK*," as these doctors say. Now should any sensible person call a physician to attend any of his family, whom he knew possessed no more knowledge of the remedies he gave than the persons above named do of theirs, he would dismiss him at once, and properly too. But he is willing to follow the advice of "*our Aunt Isaac*" blindfolded.—One of the principal causes of this state of things, is, because the allopathic physicians have, or appear to have, by the course they pursue, nearly as much confidence in the prescriptions of the nurses as in their own, and for fear of displeasing some old granny, who has outlived her time by at least thirty years, acknowledge her prescription to be proper, or recommend something that will suit their tastes; by so doing get the reputation of being the *best doctor in creation*.—The class of persons who puff such physicians the most, generally being the first to puff some one else. We have several in this town of this class, who have lived so long, and have taken so much medicine from such a variety of doctors, that it would be difficult



to distinguish their faces from a piece of "damaged tripe."

I am writing more particularly for those who call themselves Homœopaths, and would say that no *real* Homœopath will take any remedy not sanctioned by their physician, whether he is in attendance or not. And so serious at times has this matter become, at least to the *physician*, and particularly to those of the Homœopathic school, that I am induced to make a few suggestions relative to the matter, and to give a rule by which any person of common sense, can decide whom to employ when ill. As some of the most fatal diseases are very mild in their character, in the commencement, and as it is impossible to state how ALL diseases may terminate when first presented to the physician, I would recommend the following rule, viz:—When you are slightly ill, or more severely attacked, and require the attendance of a physician, or in case you are under the care of some physician, and your case is such as to require *counsel*, would you be willing to take any of these *good friends*, who have recommended to you all manner of remedies, as your *attending* or *consulting* physician? In case you would not, *you should not take their prescriptions under ANY circumstances.*

By observing this simple rule, it can easily be told who your family *physician* is.

J. F. W.

Nashua, N. H., Nov., 1851.

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For the Homœopathic Advocate.

## THE PROGRESS OF HOMŒOPATHY.

—  
BY S. M. CATE, M. D.  
—

Homeopathy presents itself to the claims of the public as a new system of medicine, entirely at variance with all the commonly received opinions and practices of the day. The homeopathic physician, in offering his services to the sick of any community, says practically, "I

discard all other methods of cure as wrong and in every way inferior to the one on which I practice."

There are many in every section of country where a physician might locate, who have tasted of allopathy, aye and drained it to the dregs, and come away from the application of its "scientific principles" with their health broken down by the drugs they have swallowed. It is such, who have tried allopathy till it offered no hope of alleviating their suffering, who are the first to try the new system. Those that are cured tell it to their neighbors, and thus the practitioner commences his business.

When the homeopathic medicine is first offered in the market, the allopathic physicians make themselves exceedingly merry over the "globules." They "dont blame any one for taking them, as they certainly can do no harm, but they should think it much cheaper to take sugar out of the sugar bowl."

They do not wish to nip the thing in the bud to prevent the losing of their patrons. No that is not it. They can't bear to see their friends humbugged.

A little time and a new light breaks in upon them. In spite of their jocose laughs over the small doses, A, B and C have tried the "humbug," and much to the discomfiture of allopathy been cured, after allopathic pills and potions had wholly failed. Now a little more energy is to be put into their dealings with this new medical dogma. The patients cured, Mr. Allopathy finds, were not much if any sick,—a little nervous or hysterical, and did not need any medicine. In fact they do not find it necessary to give as much medicine as they used to, —no, they give very much less—have



treated whole fevers without a particle, —and as for effect from the homeopathic globules, it was out of the question.—When folks got well after taking them, it was nature, not the medicine, that effected the cure.

Still, notwithstanding their labor against the progress of homeopathy, backed by the weight of the ponderous character of the profession, it spreads. "Sugar pills" are going into the mouths of many of the most intelligent in community, and those mouths, in their turn, tell of the cures that follow the taking of them. This seems the most unbearable of all. "A respectable family might take homeopathy if they wished, but they might hold their tongues about it."

But as such persons will be so unmindful of truth and right, as to tell a fellow-sufferer where they too might find relief, and thus help spread a doctrine that will divert some of the thankless fees to other pockets, other means must be used to stay the heresy, and prevent more of the dear patrons from the calamity of being cured without taking their heroic doses.

Now the "tug of war" fairly commences towards the "grand absurdity" which at first they thought to kill with a few doses of ridicule. The allopathic doctor and family cut the acquaintance of all those who have been guilty of taking the "globules," and all others who can be enlisted in the proscriptive policy are induced to give in the general scowl of disapprobation and aversion. No effort is spared to laugh at those who take the homeopathic medicine. They are held up as the "dupes of small doses"—the "fools of sugared faith"—"the worshippers of imagination," and the "patrons of boiled

sunshine"—knowing that those who fear the sting of such ridicule will be slow to provoke its attack. All the allopathic neighbors are enlisted—where they can have the ear of a family that has a member under homeopathic treatment—to use their influence to bring the patient back to allopathy. Taking their instructions from the "heroes of blue and red mixtures," the friends, who are anxious for the fate of the sick, are importuned to change the practice. And why? If there is some scruple about the size of the dose, the medicines are wholly inert and cannot possibly cope with acute disease; or if the family have a horror of poisons, the medicines are all poisons of the most violent character. And if the family have good hope in homeopathy, then this particular practitioner is "a quack," "a knave," and an "ignoramus." The allopath thus hopes, with the aid of his neighbors, or of some uncle or aunt, or in a pinch he can send out his "company keeper" to bring distrust on the system, and if possible the patient into his hands again.

Sometimes these means will succeed, for the few homeopathists must have good moral courage and strong faith to stand firm against so many influences. If they do succeed in bringing the patient on to their hands, and it gets well, it is from taking THEIR medicines; but if the patient dies, it is because of the homeopathic medicines it took previous to their treatment. On the other hand, if a homeopathist takes a patient from their hands and it recovers, it is (according to the logic of allopathy) because of the medicines that the allopath had given before the homeopathist had commenced the treatment—and if it dies, it is be-



cause of the homeopathic tampering. In either event, where there is a change of treatment, allopathy must have the CREDIT and homeopathy the BLAME.

I might mention the foreign aid they invoke, in the shape of the re-hearsed lies that are dealt out by the allopathic medical journals and retailed by the allopathic practitioners. "Homeopathy is dying out in New York, or Boston; or it is dead in Paris, or London; and Germany, the birth-place of Hahnemann, has wholly driven it from her borders." Many tell this thinking it to be true. Many tell it knowing the truth with regard to it; that is, they know it to be wholly false.

Still homeopathy goes steadily on, making converts and keeping them; allopathy all the time lashing itself into more and more fury, till in its desperation the epithets of "quack," "knave," "fool," are the principal arguments used to put it down.

These are some of the obstacles that homeopathy has to encounter wherever it essays to assert its claims. It will be noticed that the allopathic physicians stand high as men, in every community. They have a large amount of influence, and was it not that their system is defective, would have nothing to fear. The homeopathic method is wholly at variance with all settled notions with regard to disease; and certainly there is nothing in the appearance of the medicines on the enunciation of the theory likely to carry away any. Looking at these points, its rapid progress would seem to be proof of a high character in favor of its superiority; for it can only recommend itself by its cures.

If homeopathy was indeed the pitiable

humbug that allopathy represents it to be, why should they fear it so much?—and make such efforts to stay its progress? If it was so false and absurd they would only have to wait, and a little time would see it die a natural death;—and that too before it could attain any considerable footing. The very efforts made to put it down shows that its progress is not only seen but felt by allopathy, and that it is because of its merits that allopathy trembles.

#### POINTS OF DIFFERENCE BETWEEN ALLOPATHIC AND HOMŒOPATHIC PRACTICE.

In a practical science like medicine, which is so intimately connected with health, life and happiness, any deviation from long established rules and practice ought to be the subject of mature consideration, and not to be lightly attempted, or carried into effect without potent reasons. Homœopathy being a very young doctrine in comparison with her older sister, and differing in so many essential points from Allopathy, has naturally excited a degree of doubt in the minds of most people; and the public, therefore, have a right to know from the advocates of that system, upon what grounds they dissent from practices which have been sanctioned by ages. This very fair question we shall try to answer in a succinct manner, as far as the limited space of a pamphlet and the press of other matters will allow, reserving a full and detailed explanation for a future especial publication on the subject.

In the preceeding pages the following points of difference have already been mentioned:—

1. Homœopathy is founded upon a law of nature, '*similia similibus curantur*,' the influence of which



pervades the whole doctrine, and, being a sure guide in all cases of disease, insures a high degree of unity of opinion and practice amongst its followers. Allopathy has no such supreme law, and therefore does not offer the same degree of harmony of opinion and practice amongst its professors.

2. Homœopathy follows certain and fixed rules for the investigation of the the effect of medicines on the human frame, and thereby arrives at a clear and distinct knowledge of such effects.

*Concluded in our next number.*

### HIEROGLYPHICS.

Very much confounded was Dr. Doane, a few years since, by the sagacity of a female patient. He had prescribed that safe and palatable remedy, the Syrup of Buckthorn—technically, Rhamnus Catharticus, leaving his prescription in the usual hieroglyphics, "Syr. Rham. Cath." On enquiry, at his next visit, if she had taken the syrup, the worthy doctor was quite overcome, when, with a face as black as a thunder cloud, she exclaimed—"No! I can read writing doctor and I aint agoin' to take your nasty Syrup of Ram Cats, to save your pesky life." The doctor was a man of strong nerves, and didn't faint.—*American Magazine.*

Old Dr. Rand was once called to visit a hypochondriac lady who fancied she had swallowed a mouse. 'Nonsense!' cried the doctor, 'its all fudge!' 'Oh no, doctor!' said the patient, 'it is not nonsense, it's a live mouse, I feel it now, trying to gnaw out. Oh, what *can* I do!' 'Do,' exclaimed the old man, 'there's but one thing you can do,—you must swallow a cat!'

### NEW-HAMPSHIRE HOMŒOPATHIC FRATERNITY.

The next regular meeting of this Fraternity will be held on TUESDAY MORNING, Dec. 2d, at 10 o'clock, at the office of A. H. ATWOOD, M. D., in Manchester.

As this is the ANNUAL meeting of the Fraternity, it is desirable that ALL the members should be present.

J. F. WHITTLE, Sec'y.

Nashua, Nov. 20, 1851.

### Western College of Homœopathic Medicine, at Cleveland, Ohio.

THE Second Annual Course of Lectures in the Western College of Homœopathic Medicine, will commence on MONDAY, November 3d, and continue sixteen weeks.

A new chair has been added to the faculty during the past summer, and it is believed that the facilities for obtaining thorough instructions in Medical Science are not surpassed by any school in this country.

The Faculty of instruction are as follows:—

STORM ROSA, M. D., Professor of Midwifery and diseases of Women and Children.

CHAS. D. WILLIAMS, M. D., Professor of Institutes and Practice of Homœopathy.

ARTHUR F. BISSEL, M. D., Professor of Principles and Practice of Surgery.

LEWIS DODGE, M. D., Professor of Materia Medica and Medical Jurisprudence.

HAMILTON L. SMITH, A. M., M. D., Professor of Chemistry and Toxicology.

EDWIN C. WITHERILL M. D., Professor of Anatomy.

HORATIO P. GATCHEFL, M. D., Prof. of Physiology and Hygiene.

JEHU BRAINERD, M. D., Professor of Physical Science.

LEMUEL K. ROSA, M. D., Demonstrator of Anatomy.

Amount of fees for a full course of Lectures, \$55,00

Students of two full courses in other colleges, 20,00

Matriculation fee, 5,00

Demonstrator's Ticket, (imperative to all candidates for graduation,) 5,00

Graduation fee, 20,00

Graduates of respectable Medical schools, are admitted to the course on payment of matriculation fee only.

Good board, including room fuel and lights can be obtained from \$1,50 to \$2,50 per week.

A Medical and Surgical clinic is connected with the college, and facilities will be afforded for the study of Microscopic Anatomy.

For further information address C. D. WILLIAMS, M. D., Dean of the Faculty, or PROF. SMITH, Cleveland, Ohio.



**Homœopathic Medical College****PENNSYLVANIA,**

*Located in Filbert Street, above Eleventh,*  
**PHILADELPHIA.**

The Lectures of the regular course will commence annually on the second Monday of October and continue until the first of March ensuing.

Amount of fees for a full course of Lectures, \$100 00

Students who have attended two full courses in other schools, 30 00

Matriculation fee, paid only once 5 00

Practical Anatomy, 10 00

Graduation fee 30 00

The Commencement will take place early in March.

**FACULTY.**

WALTER WILLIAMSON, M. D., Professor of Materia Medica and Therapeutics.

WILLIAM S. HELMUTH, M. D., Professor of Homœopathic Institutes, and the practice of Medicine.

SAMUEL FREEDLEY, M. D., Professor of Botany and Medical Jurisprudence.

CHARLES NEIDHARD, M. D., Professor of Clinical Medicine.

JOSEPH G. LOOMIS, M. D., Professor of Obstetrics and the Diseases of women and Children.

ALVIN E. SMALL, M. D., Professor of Physiology and Pathology.

MATTHEW SEMPLE, M. D., Professor of Chemistry and Toxicology.

FRANCISSIMS, M. D. Professor of Surgery.

WILLIAM A. GARDINER, M. D., Professor of Anatomy.

J. B. PETHERBRIDGE, M. D., Demonstrator of anatomy.

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THE HOMŒOPATHIC ADVOCATE

AND

**GUIDE TO HEALTH,**

Is published on the first of each month, at the low price of fifty cents per annum, in advance, or five copies for two dollars.

All orders and communications must be addressed, POST PAID, to the Editor, Keene, N. H.



# HOMEOPATHIC ADVOCATE

## AND

# GUIDE TO HEALTH.

VOL. 1.

KEENE, N. H., JANUARY, 1852.

No. 10

The following address was delivered before the R. I. Homeopathic Society, at its annual meeting, in May last, by C. NEIDHARD, M. D., Prof. of Clinical Medicine in the Homeopathic Medical College of Philadelphia, Pa., a copy of which was duly received by us soon after its delivery, but was mislaid. Recently we have given it a hasty perusal and have thought it might be instructive to our readers generally, and although such lengthy articles are not so appropriate for a journal like ours, yet we trust that its merits will sufficiently apologise for its insertion.—ED.

### ADDRESS.

#### *Ladies and Gentlemen :*

The Rhode Island Homeopathic Society has honored me with an invitation to deliver its annual address. The object of the society as expressed in their Constitution, is "the advancement of the science of Homeopathy," a vast subject, not only important to the members of the Society, but to the public generally, which every year take a deeper interest in the annual address of medical men, giving a resume of its progress during the year. In former times the public cared very little about medical controversies, because all the innovations in medicine did not establish the science on a sounder basis; but the discovery of a new and eternal law of cure has naturally riveted all eyes. The people wish to understand the true grounds, which make such a great body of physicians deserters from the regular ranks, being well aware that upon the truth or falsehood of their convictions, their own lives as well as that of their families may depend. Besides, science cannot be retained at the present time, within the narrow circle of its especial votaries. The people will at least understand its general principles, even if they should lack the time to enter into its minute details.

I only wish that the Society had confided the charge of the exposition of our science

to abler hands, to one more accustomed to a popular audience than myself; all that I may claim, is an anxious and earnest desire to do it the utmost justice within my power.

To the professional man, to the Homeopathic reformer, these annual meetings are a festive occasion, where he reviews the achievements of his favorite science. By meeting face to face, we mutually encourage each other to persevere, we exchange those friendly greetings, and form those companionships for the cultivation of any particular branch of science, which will not unfrequently last to the end of life. The individual man is great; if influenced by a pure motive he can do wonders; but a body of men fired by the same zeal are invincible!—The most stubborn mudbanks of error must give way before them! With such feelings, I am at liberty to say, I left my home to meet you here.

It is a pleasant task, when the physician, whose sympathies are almost exhausted by a reiteration of the same routine duties, can for a moment at least free himself from his arduous calling and look back with his friends and fellow physicians to the past. The Homeopathic reformer is then particularly inclined to ask himself, if the faith of the community in his favorite doctrine has been strengthened. Have the eyes of the people generally been further opened to the light of the new science? and do our colleagues of the ancient system still persist in what we must call their blindness? On all these points a favorable answer may be given. Homeopathy has never made more progress than at the present period. At our commencements and at our lectures, Homeopathy can command audiences which leave those of the old school far behind. Homeopathy has at an early day enlisted in its favor the voices of some of the most intellectual and noble men of the age. It has on its side the good wishes of the hopeful and generous, and above all the sympathies of a vast number of those restored to health by its means. Some of the most distinguished men of the old system, like Tessier, of the



Hospital St. Marquerite, in Paris, and Dr. Varley, in a discourse before the Royal Belgian Academy of Medicine, have only lately offered their testimony in favor of the science, and eminent Professors in our country have acknowledged their belief in the truth of the Homeopathic principle; but strange and paradoxical as it may appear to you, not in the Hahnemannian doctrines. I trust they have been sincere.

These annual addresses, would however, be of little value in our estimation, did we not entertain the hope, that among those who come to listen to our explanations of Homeopathy, there are not a few who will carry home with them sounder views and a surer foundation for their faith in the science. This must encourage us.

It is on this account well worth while to canvass the whole length and breadth of our doctrine on occasions like the present, in order to be again reassured, whether we, the advocates of this doctrine, are on the right track, whether the great law, which we have selected for our guiding star, is truly that great law of nature, which we claim it to be, and which was revealed to man by a superior power for the cure of his diseases. Such an analysis, however deeply we may be convinced practically of its truth, by witnessing its effect during its daily application at the couch of the invalid, may nevertheless instil into our minds that thorough strength of internal conviction, which the busy physician is sometimes liable to forget in the hurry of his engagements, but possessing which will alone enable him to continue his struggles for the higher cultivation of his doctrine undaunted, rejecting all overtures of the enemy, which might lead him in a trying moment to adopt some Allopathic measures. I hope to be successful in this lecture in convincing my audience in some degree at least, of the supremacy and universality of the Hahnemannian law of cure.

When Hahnemann first promulgated it to the medical world, the latter felt

perfectly amazed. Not a few independent medical men were struck with its inward truthfulness; many openly confessed their belief of its consonance with other laws of nature, but at the same time declared that it was by no means new; a few vain-glorious Professors at the Universities, and authors of sublime systems of medicine, completely denied the existence of such a law. But although many had more or less faith in the Homeopathic law of cure, few physicians nevertheless adopted it at that early stage, because it was connected with another doctrine, that of the infinitesimal doses, which they were not prepared to adopt, although it was but a necessary consequence of the former. Let us endeavor to grasp some of the hidden meanings of this law, although in our obscure human mental vision, we may never be able to unravel its whole inward mystery—never fathom its whole depth. Let us examine the reasons and arguments, which may be advanced for placing it on an unimpregnable basis. These may be drawn from the realms of facts, history, familiar illustrations, laws of the mind, from science, nature and poetry.

In the first place stands the great fact, that from the time of Hahnemann, from the time of Hippocrates, and as far as any records are left, from the beginning of all times, all true cures of diseases were always performed according to the Homeopathic law. This is a bold assertion, but a by no means profound analysis of all the cures performed and recorded in medical writings will sustain this fact. Hahnemann, in his *Organon*, quotes about fifty cases of such Homeopathic cures, which he has collected from the writings of different Allopathic physicians of all times. You will naturally ask, are these all the cures ever performed by the adherents of the ancient method? These are probably nearly all, where the Homœopathic action of the remedy could be clearly ascribed to this law, particularly as he at the same time has taken pains to quote the pathogenetic action of these remedies from Allopathic authors. In



the great majority of cases, published by Allopathic authors as generally more than one remedy was used for the cure of the disease, the Homeopathic action is very difficult to ascertain. All that we know is, that cures took place; but true Homeopathic cures we claim to be only such as will be able to shorten the natural duration of the disease, and which will not be performed at the expense of the vital power. The closest and most intimate correspondence between the character of the remedy and the disease must be established, in order to constitute such a remedy a true Homeopathic curative.—All the modern systems of medicine are founded on no universal principle of cure and are nothing but somewhat modified Allopathic practices. But one thing has been ascertained with considerable accuracy by the investigations and researches of the homeopathic school—that is, where nature cures, where the empiric cures, where the people or the Indian savages instinctively gather their simple herbs for the cure of diseases, these cures are always performed, although unconsciously, according to this law. Had the eminent men of science taken the same pains in investigating the simple virtue of herbs and other substances as they did in constructing speculative systems of medicine, and investing certain remedies with properties which they had never discovered by pure experiment; had they not disdained to gather the experience of the people, however crude and imperfect it might have been; had they not always united two and more remedies in one prescription; even Allopathic Medicine would have nearer approached to certainty than it does at the present day, and the necessity for a supreme law of cure in order to arrange the numberless fragments of facts, would have been sooner felt.

The evidence in favor of the Homeopathic law from men distinguished in medical science, is not unimportant. In the writings attributed to Hippocrates, there occurs the following remarkable words: "Vomiting is cured by vomiting.

There are diseases whose cause and remedy are of the same nature or homogeneous."

A Danish army physician by the name of Stahl, says distinctly: "The rule generally acted on in Medicine, to treat by means of oppositely acting remedies is quite false and the reverse of what it ought to be. I am, on the contrary convinced, that diseases will yield to, and be cured by remedies, that produce a similar affection (*SIMILIA SIMILIBUS*)—burns by exposure to the fire, frost-bitten limbs, by the application of snow and the coldest water, inflammation and bruises by distilled spirits, and in like manner I have treated a tendency to acidity of the stomach by a very small dose of Sulphuric acid, with the most successful result, in cases where a number of absorbent remedies had been fruitlessly employed." Dr. Saint Marie at the head of the Lyonesse faculty has said in his medical formulary: "It is certain, that we sometimes cure by acting in the same direction as nature does, and by completing through our means the salutary efforts which she has commenced, but which she has not the power to accomplish. It is thus, that at an epoch, where quinine was unknown, irregular intermittent fevers, characterized by sopor, have been cured by Opium." He also refers to diarrheas as having been removed by drastic purgatives, and epilepsies cured by an empiric by means of a remedy which in the first twenty-four hours caused more violent attacks of the disease.—He continues: "It is impossible that these cures should be nothing but lucky hits, they are undoubtedly to be ascribed to some great Therapeutic Law."

Messrs Merat and Delens have written: "It is a remarkable circumstance to see some remedies recommended to cure nearly the same diseases, which other practitioners see them produce. Messrs Trousseau and Pidoux: (*Therapeutics*, 2d edition) "Experience has proved, that a great number of diseases are cured by therapeutic agents, which seem to act in the same manner, as the cause of the



evil, to which they are opposed." Dr. Fodera: "a disease of irritability may be cured by irritants."

Haller, Stahl and Linnee, are of opinion, that to treat diseases by contraries is completely false and absurd.

Descarses in his outlines of medicine has established the fact, that "like cures like."

Professor Eshenmayer says: "Homeopathy is the direct method, and Allopathy the indirect. Of direct methods there can be only one, of the indirect many, as the antiphlogistic, resolvent, revulsive, deobstruent, etc. By the direct method an impulse is given to the specific reaction of the healing power, so that the disease is not only attacked in its effects upon the different organs, or systems, as with the indirect method, but in its origin and seat, whereby it is prevented from passing through its different stages. Why should this not be possible? Why should we not be able to find agents having a direct effect upon the specific reaction of the healing power?—There is no reasonable ground to doubt it. With Homeopathy, experience has already strongly corroborated this, by facts. To pretend to deny it, displays either ignorance, stubbornness, indolence or dread of the new system.

Similar admissions with regard to the truth of the Homeopathic law might be quoted from the works of Paracelsus, Hunter, Sydenham, Hiester, Stoerk, Vanhelmont, Brera, and many others.

At a later period Dr. Amador de Rosuero, one of the most distinguished Professors of the University of Montpellier, uttered the following language: "Practically, Homeopathy is a method which may be added to those already existing, but generally surpasses the others. It is one road more, but one more direct, on which one passes with greater celerity and with more speed, and comfort even. The new Therapeutics addresses itself to the vital forces in order to cure a disease, as the Vital Pathology investigates these forces in order to understand their growth. The doctrine of vitality has always pro-

fessed the great principle, that above all, the vital force was the original source of the disease, and therefore it was, above all, against these same forces, that the agent was to be directed, which was to destroy the morbid changes. By the great and beautiful discovery of Hahnemann the sphere of vitalism has been greatly enlarged; and what is more, he has placed this doctrine on a practical basis, which will continue to exist henceforward beyond a doubt.

In addition to the above, an advanced section of the Allopathic school, comprising some of the most eminent physicians of modern times, acknowledges the truth of the Homeopathic law in a limited sense, it strenuously, however, denies its universality for which we contend.

These physicians for instance could never disavow those familiar illustrations of the Homeopathic law, which are now known and understood by every one, such as the prevention of small pox by vaccination, the cure of frost-bitten limbs by snow, burns by application of heat, the quicker and more permanent removal of heat from the body by a cup of hot tea, than by a drink of cold water. Seasickness is best cured by following the motions of the ship as every sailor knows.

Says Hahnemann: "Why does the brilliant planet Jupiter disappear in the twilight from the eyes of him who gazes at it? Because a similar but more potent power, the light of breaking day, then acts upon these organs. By what means does the soldier cunningly remove from the ears of the compassionate spectator the cries of him who runs the gauntlet? By the piercing tones of the fife, coupled with the noise of the drum. By what means do they drown the distant roar of the enemy's cannon, which carries terror to the heart of the soldier? By the deep-mouthed clamor of the big drum. Neither the compassionate nor the terror could be surpassed by reprimands or a distribution of brilliant uniforms. In the same manner, mourning and sadness are extinguished in the soul, when the news reaches us of a still



greater misfortune occurring to another."

To the quotation from Hahnemann with regard to the simile of the sense of sight and hearing, I will add that of the taste. It is a well known fact, that the confectioner hardly ever partakes of the dainties he prepares with so much skill. Their very sight and odor is often disgusting to him. The natural appetite is destroyed as soon as the sense of taste is over-stimulated by rich food.

I will now review the different faculties common to man and animals, and then those common to man alone, which strikingly illustrate this law.

We are most cognizant of our faults, and we are most disposed to correct them, if we see another exhibit the same fault or vice in a still greater degree, particularly if we despise this latter for his general bad character. We become ashamed and alter our course. What means did the Greeks devise to disgust their young men of the vice of intemperance? They exhibited to them a slave in a state of intoxication. The most appropriate lecture on intemperance would hardly have produced an equally salutary effect. Neither can criminals be cured by the annihilation of other criminals.—The statistics of crime clearly prove this proposition. That would be an allopathic measure. He who keeps society in fear of him must be cured by the restraints of society. But how? Certainly, not by destroying him; this would not mend the matter. The treatment of such a character must consist in the constraints of a thorough physical, mental and religious education, which may be to the delinquent worse than death, but which however, will finally harmonize his whole being.

You have often heard it laughingly said, that the best cure for love is the possession of the beloved object, which is quite true. Opposition to it on the side of parents, guardians, or friends, will only strengthen this passion, as the experience of all ages has shown. The love of

Romeo and Juliet was particularly kindled and kept alive by the opposition of their respective families. Abelard and Heloise, furnish another example in proof of our position. Nostalgia, home-sickness, that singular disease, with which the Swiss nation are particularly affected, is cured by nothing but a return to their mountain home, or the removal of the patient to a mountainous country, similar to his own. A Swiss lady of my acquaintance, whose health, strength and spirits were rapidly failing from this disease, whilst living in a large and crowded Atlantic city—she was only the shadow of her former self—was immediately restored by removing with her family to a beautiful and romantic region in the Blue Mountains, which somewhat resembled her own Swiss home.

**FEAR.**—We can best cure a timid man of fear, by placing him in situations of great danger, where all his courage must be exerted, causing him to disregard all fear. Thus the young recruits are seldom able to stand the first onslaught of the enemy, they will only gradually become accustomed to scenes of danger, while the veteran of a hundred battle-fields, like the war-horse in Job, "mocketh at fear, and is not affrighted, neither turneth he back from the sword."

People of the same temperament, if they come in contact with each other, will never agree, until one or the other is subdued, or the stronger subdues the weaker. The Taming of the Shrew, in Shakspeare's play, however paradoxical it may seem, has a deep meaning in it. We must only be sure in such cases, that we hit the right specific, and avoid the too much or too little. Quarrelsome characters become humanized with those who are like them. Do we not see every day fencers and bullies become very gentle and give up their overbearing humor, when in the company of their equals?

It has well been said, that the present reactionary policy of the crowned potentates of Europe is best calculated to promote the cause of liberty in future revolutions, rousing the dormant energies of



the people, which will at once elevate them from their abject condition. Tyrannical Laws passed for the oppression of nations or any peculiar race of men, although deemed sometimes very efficient will tend to the discomfiture of the enemies of liberty, and we, who are convinced of the truth of the Homeopathic law even in this respect, might well be tempted to say, God speed to the authors of such laws, well knowing that they will hasten the triumph of liberty. But if despotism and tyranny will be in the end their own executioners, liberty on the other hand will be creative of liberty.—From free men alone will freedom spring. It is only, because our revolutionary ancestors had all the elements of a free race within them, that they consecrated this soil to liberty.

In the oratorical contests of our legislative halls, our courts of justice, our congress, the power of this law is felt.—Do we not see, that violent measures will never succeed in curing the evils under which the country labors. It requires the wise statesman, the powerful and sagacious mind to devise the exact and true plan for the impending emergency.

PRIDE.—A proud man is never cured of his pride by the utmost exercise of humility on the part of his dependent, but only by a dignified and manly behaviour. The more the latter humbles himself, the more arrogant becomes the former. In the intercourse of our daily walks of life the due cognizance and exercise of this law will save us many a headache. Those who do not help themselves, will never be helped by others. "To him who hath, shall be given, and from him who hath not, shall be taken away even that which he hath."

The misanthrope in Shiller's play was finally cured by the influence of other misanthropes of a similar character.

The covetous man is the first to be tried of the riches and possessions he has so much coveted, as soon as he possesses them.

*To be continued.*

*Continued from Page 132.*

## VIEWS OF HOMŒOPATHY.

BY D. HOLT, M. D.

We do not bring analogies as proof, but as illustrations, which are sometimes necessary. Now the vital machine is, even more dependant, one part upon another, than any artificial one with vital sympathies; one part with another with life, as a moving power, yet countinually liable to become deranged by a variety of causes. We could adduce more proof, were it necessary, of the general success and extent of the Homeopathic practice, and of the scientific investigations which have been already made; but it would require a volume, nor is it necessary to our purpose. If there is any doubt of there being any facts or any testimony upon the subject, the only way to settle that point in the mind of every individual, is to investigate the subject. If it requires a great amount of testimony, carry out the investigation; if Homeopathy can be refuted, the sooner it is done the better; if there is some chaff and wheat mixed together, the closer it is sifted the better. It is generally the chaff which is first seen and which flies in the eyes of those who look on at a distance; the wheat, like truth, lies at the bottom. What though there should happen to be here and there a vaguery, or something that should not happen to be intelligible; real gold in the mine is seldom free from all impurities; it can seldom be coined without raising a little dust; but truth, like pure coin, always grows brighter by "hard rubs;" it never can be annihilated. We cannot judge correctly upon any subject without having critically examined that subject—



and the reason why there is so much prejudice against new discoveries in practical science, is because we will not look at the subject—human nature has ever been so; Gallileo said of Kepler, the Philosopher of Padua, who denounced him as a visionist and quack, "I have invited him repeatedly to look through my glasses, but he pertinaciously refuses to do it." Who was the Philosopher, Kepler? we should give that weight to the observations of others which is justly due.

*Continued from Page 142.*

#### POINTS OF DIFFERENCE BETWEEN ALLOPATHIC AND HOMŒOPATHIC PRACTICE

Allopathy is defective in its methods of investigation, and therefore its knowledge of the pure effects of medicines is very limited and imperfect.

3. Homœopathy prescribes the use of only one single medicine at a time; it is therefore enabled to follow the effects of such medicine, whether good or bad, with a degree of clearness and precision, and thus to arrive at pure observations, and, consequently, at sound experience. Allopathy habitually mixes together a number of active medicines, each of which has its own peculiar effects on the frame. The clearness and precision of the treatment is thus materially interfered with, and all endeavors to arrive at clear unmixed observations and sound experience are to a high degree frustrated.

4. Homœopathy prescribes its medicines in reduced doses which are sufficiently strong beneficially to affect the body in diseases, and not large enough to do harm when improperly selected. Allopathy prescribes its medicines in doses more powerful than is requisite, and which, if incorrectly chosen, are apt

to injure the patient, as daily experience proves.

9. Homœopathy maintains that every disease is a perfect individual deviation from health, and ought to be treated as such. Allopathy too frequently is influenced in the treatment of diseases by the mere name of the disorder, and thus frequently treats in the same manner diseases which are essentially different.

6. Homœopathy attaches no practical importance to the investigation of the proximate cause of disease; the latter being utterly impenetrable to human understanding, the result of such investigation can never amount to more than conjecture: but it makes that which may be known, namely, the predisposing and exciting causes, and the totality of the symptoms in their most minute manifestation and mutual relation, its principal criterion for the mode of treatment. Allopathy considers the investigation of the proximate cause of disease as necessary for a scientific treatment, and thus leads to a proverbial divergency of opinion among its followers on the nature of diseases, and their appropriate treatment.

7. Homœopathy does not recognise the existence of merely local diseases, but maintains, that every disease, with perhaps a few trifling exceptions, is an affection of the whole organism; that therefore, in order to arrive at a radical cure, diseases ought to be treated by remedial agents acting on the whole frame, and not by merely local means.—Allopathy does recognise merely local diseases, and treating them, in consequence of this, frequently by exclusively local means, rarely arrives at a radical cure in such cases. This point shall be more fully explained in one of the following paragraphs.



8. Hahnemann's views differ essentially from those of the old school, with regard to the nature and treatment of chronic disorders. Daily experience shows, that Homœopathy cures a great number of such disorders radically, and daily experience shows that the effect of Allopathy in similar cases scarcely ever amounts to more than palliation, or transformation of one disorder into another; and that it rarely arrives at a radical cure, unless in cases where it acts unconsciously upon the homœopathic law. We may here remark, that the success in chronic diseases ought to be considered the principal criterion of the value of any system of practical medicine. For in these disorders the efforts of Nature alone are generally ineffectual, and the best she can accomplish by herself is occasionally to change one form of disorder to another. She thus sometimes seems to effect a cure by her own efforts, when she only changes its mode of manifestation, for instance, at the different periods of evolution, where chronic disorders sometimes disappear, without being cured, only to re-appear sooner or later in the same or another form. In this class of disorders, therefore, medicine as an art ought to show its value, and its power of so directing, by remedial measures, the constant curative efforts of Nature, as to lead to the establishment of the healthy functions of all the organs.

In acute diseases, on the contrary, the proceedings of Nature alone are generally so instinctively right and effectual, that unless the constitution is naturally very unhealthy, or previously exhausted, or unless Nature is thrown off her right track by violent treatment, she generally proceeds through the

different stages of the disease to a successful termination within a certain space of time. The experience of all ages and countries has shown, that to say the least, an equal number of individuals recover from any kind of acute diseases, whether they are left to Nature alone, or are put under the influence of medical treatment. The intrinsic merit of medicine, (at least in its ordinary form,) in the treatment of acute disorders is, therefore, strictly speaking, very limited, and in many cases exceedingly doubtful; and when we take into consideration the unnecessarily violent measures so generally adopted in such disorders, we agree with Pereira, who says, 'We hardly refuse our assent to the observation of the Sir Gilbert Blane, that in many cases patients get well in spite of the means employed, and sometimes when the practitioner fancies he has made a great cure, we may fairly assume the patient to have made a happy escape.'

9. Homœopathy is, in the strictest philosophical sense, a *system* of practical medicine. It has one supreme principle from which all the different parts of the doctrine start as a necessary consequence; these parts themselves are again in necessary relation to penetrate, and vivify each other. This harmonious *ensemble* preserves the name of a system. Allopathy does not satisfy the logical postulata of a system.

Besides the points of difference mentioned, there are others on which Homœopathy is compelled to dissent from the Allopathic school; and, as they are directly connected with the every-day's practice of medicine it-self, it is the bounden duty of its followers to lay their reasons of such dissent openly before the public.—*Concise Views &c.*



**THE HOMŒOPATHIC ADVOCATE.**

PUBLISHED UNDER THE PATRONAGE OF THE  
N. H. HOMŒOPATHIC FRATERNITY.

D. WHITE, M. D., EDITOR.

THE NEW YEAR.

We have just entered upon another year ; the old year has passed away with its pleasures and troubles. Thus has ended another twelve-months of our earthly existence, bringing to some of us peace and plenty—happiness and prosperity ; to others, disappointment and perplexity—embarrassment and mortification. Sickness and death have perhaps found their way into our homes.—Some of our friends are not with us—they have gone to a higher state of existence, while new ones have come to share with us the labors and trials, and to enjoy with us the pleasures and hopes of the New Year.

And while we continue to measure time by periods convenient in recording events as they haste to be gone, there is an appropriateness in the retrospection of the past, as the best means of judging of the future ; so that the tide of progress may not overtake and submerge us unawares, while looking back and longing for the follies of the past, but find us disincumbered from old superstitions, so that we may ride upon the top of the wave, ready to catch the first glimpse of approaching science ; trying and proving what is true, casting away what is false and clogging, to sink to the under current and be floated back to the ocean of error whence it sprung. So doing with science and morals, we may as year after year passes away, be both wiser and better, and the world, to say the least, not the worse for our living in it.

The first half of the present century, ending with Dec., 1850, was big with new discoveries and startling events. What the past year has already accomplished, together with much which is even now seen pressing hard on in the future, gives promise that the

last half will not only keep pace with, but multiply on its predecessor to an extent of which we now have but very faint conceptions. We have become so accustomed to new discoveries and unlooked-for events, that we cease to wonder at them ; indeed, we begin to be impatient if they do not follow in rapid succession.

It is well in such a state of things to have a proper degree of conservatism,—but still we must progress ; we cannot avoid it if we world. The political, legal, medical and moral worlds are each, we believe, entering a higher and truer sphere.

The despotisms of the old world—like a drunken man—swagger on in their reckless course, knowing that to stand still is but to fall. Every science is rapidly progressing with the spirit of the age. The very lightning, which but a few years ago was roving wild and uncaught, the master of the elements, is now not only tamed, and made to speak the world around, but is itself applied to assert the truth of other sciences, and thus helping on the one the other, gives telegraphic speed to truth, and crowds more into one year now than into a century a thousand years ago.

So many opportunities have presented themselves within the past year, to prove the truth of the system we advocate, and to whose interests this publication is devoted, and so deeply rooted in the minds of the people are the principles it advances becoming, that with much pleasure to ourselves we enter on the arduous duties of the New Year, hoping our efforts may meet such approbation, that when another year shall open, we shall greet all our present patrons, and a multitude of others through the same source.

And finally, may this be a year in which truth may triumph over error, virtue over vice, health and happiness over sickness and disappointment — Homeopathy over Allopathy, and every other system not founded in truth.



## AUSCULTATION AND PERCUSSION.

AN article appeared in our November number, which was taken from the *Homeopathist*, published at Buffalo, entitled *Physical Signs*. This ruffled the feelings of our cotemporary, the editor of the North Western Journal of Homeopathia, to such an extent that in the December number of that print we find an article from the pen of its editor, devoted either to our benefit or disadvantage, (the editor best knows which) entitled "*A man overboard.*" Whatever may have been the purpose of the editor, suffice it to say that he has dealt a very severe rebuke upon our course of procedure, as well as that of the *Homeopathist*. We know, however, that that journal is abundantly able, and will doubtless take care of its own business. Could we feel that the censure was intended for our personal good, or the welfare of mankind generally, we would rest contented, and for the present, at least, say nothing more upon the subject.

The object of the *Homeopathic Advocate* is to advance the doctrines of the Homeopathic school, and not only so, but to instruct its readers in the paths of health and happiness—to warn them against the various impositions that are every where abroad in our land. And while we uncompromisingly advocate the principles of medical practice as instituted by Sam'l Hahnemann, and promulgated or carried out by his disciples, nevertheless we wish it distinctly understood by our readers that we are not so strongly prejudiced in favor of any particular system as to forbid our speaking what we believe to be the truth, whenever necessary, or of exposing quackery and deception wherever it may exist.

But as auscultation and percussion are not necessarily a part of Homeopathy, but on the other hand the offspring of Allopathy, the prince of humbugs, we therefore as a journalist disown them, and enter our solemn protest against their use in the Homeopathic ranks.

We are well aware that to discard any particular dogma, without giving a satisfactory reason for so doing, shows the want of due respect for our opponents, as well as a lack of proper courtesy towards those who may honestly differ from us in opinion.—With this view of the subject, we will as briefly as possible give a few reasons for rejecting the use of the stethoscope in diagnosing diseases.

Several years since, we bestowed considerable time and study upon this theme, for the purpose of testing its real merits. We were influenced into this course of procedure by the recommendation of several physicians in whom we entertained the most explicit confidence; though from the outset we were more or less in doubt in regard to the utility of stethoscopic examinations. But in order to more fully satisfy our minds, we procured a great variety of instruments, and bestowed no small share of time and expense upon this subject. Sometimes we could diagnose apparently correct, then again we would commit the grossest mistakes. At first we concluded that this discrepancy was owing to insufficient knowledge upon the subject, or in other words, that the fault was more in us than the so-called science itself. But we were not alone in this matter. The greatest adepts in the practice found it equally as defective and uncertain. After continuing our investigations for several years, we have come to the following conclusions, viz:

First, That it is not based upon any principle in science, being founded wholly upon conjecture, and hence uncertain in its results, and therefore does not deserve the attention of the student in medicine.

Secondly, Scarcely any two of the most skilful delineators agree in an examination upon the same individual. One will perhaps pronounce the disease upon the right lung, the second will declare it to be upon the left lobe, the third will pronounce them both to be equally diseased, while the



fourth will declare that neither are affected, but that the disease, if any, is entirely confined to the liver, or some other organ.

We have repeatedly seen this diversity of opinion existing between different delineators. We therefore reject any and every theory pertaining to this subject, however plausible, that cannot be clearly and completely demonstrated by practice.

Thirdly, We reject it because it is of no practical use to the physician or patient,—the greatest adepts in the science—pardon the term—are unable to detect a disease upon the lungs by this process in season to effect a cure. It matters but little whether the disease is upon the right or left lung, or upon the upper or lower extremity of this organ, so long as our treatment is the same; though we confess that it is of more importance to the Allopath, enabling him to apply his blister or tartar sore in the region of the diseased portion of the lung. But when we take into consideration the fact that these and similar processes never cure any one, it is really of no use to them or their unfortunate patients.

Fourthly, We discard this process of diagnosing, because however skillful its votaries may be, it is uncalled for in medical science—because there are better agencies for detecting diseases upon the lungs. There exist plain and unmistakable symptoms, which are always manifested, even before the patient or friends have any idea of the existence of any disease upon this organ.—We know that the books fail to give the medical student any reliable information upon this subject until it is too late to effect a cure. But we would inform the editor of the *North Western Journal*, and all other sticklers for the stethoscope, that there are plain and reliable symptoms always manifest in the incipient as well as in the more advanced stages of that too often fatal disease. That these symptoms can all be recognized in less than one minute's time. We predict that if our cotemporary understood these

symptoms, he would abandon the uncertainties of the stethoscope—that he would be less proud of his attainments in this respect—and set a more intrinsic value upon his knowledge of detecting diseases—though we would not underrate his abilities or question the purity of his motives, for we believe that he favors the use of the stethoscope as the best means within his knowledge for detecting diseases of the chest and lungs. We would however remind all who may dissent from us in an opinion in this respect, that we believe in progress—that the medical science under any system is far from perfection.—The use of the lancet, blisters, cathartics, &c., &c., were one day justifiable as a means of curing disease; but that they are now supplanted by better agencies every Homeopath is firmly convinced. Hence these agencies are regarded as unscientific, and obsolete; and the day is not far distant when auscultation will stand in the same light that those barbarous usages now do in the eyes of all true medical reformers.

#### LATIN AND GREEK.

The editor of the *North Western Journal of Homeopathia*, in his December number, seems to attack us rather unceremoniously because in the November number of our journal, while urging the duty of community to investigate medical subjects, we took the occasion to remark that they must not feel they could understand nothing of the matter for the reason they were unread in Latin and Greek, and spoke of the folly of the Allopathic schools in attempting to stay up their tottering systems by keeping the community entirely ignorant of their uncertain and guess-work practice, by throwing around the science of medicine so much mysticism, and attaching to all medicaments some—to the public—unintelligible name, drawn from the dead languages.

Now, as in the article alluded to, we hold it to be a duty binding on community, on every individual, to investigate as he may have opportunity, so much of medical sci-



ence as shall enable him to form some intelligible opinion as to what system may be best for himself, or for his friends, when deprived of the incomparable blessing of health.

And so much of any science as will not bear the force of progressing truth, and the study of an intelligent community, had better be cast back among the relics of those past but now exploded dogmas which in all ages of the world have strenuously opposed themselves to the advance of science generally, and especially to every truth which happened to be new, or in other words, had not had the honor of being engrafted into some rotten system hundreds of years before. We say then to the people, investigate, know as much of all truth as you have opportunity. The time was when it would do to say that the members of the learned profession only could be well informed in the various branches of science. But that day is happily passed, for with the present means before community of acquiring knowledge, we often find the blacksmith at his anvil, and the shoemaker at his bench, possessing far higher literary attainments than many an idle and dissolute son, who, with his father's money in his pocket, has spent four years of dissipation at some academical college, and three more at some medical school, trying in vain to reconcile old systems with new developments of truth, and using his Latin and Greek, even, it may be, to instil new life into his favorite theory, that it may keep pace with the rapid strides of science, encumbered with less false notions, and which needs but the light of day to give it life, and a fair trial to prove its efficacy and truth.

But let us not be misunderstood here, for we would by no means say ought to depreciate the value set upon our colleges and schools. They have done a great deal, and when it is well understood what it is to be educated, we shall derive from them vastly more.

We would be the last to lower the stand-

ard of literary attainments, preparatory to entering the learned professions. We are strongly in favor of a liberal education, and recommend it in all cases where it can be attained. We urge thoroughness in all branches, and if Latin and Greek come into those courses, we regard them as means of enlarging and strengthening the mind, and not to be despised. But, that these rolled up in a Diploma should be the measure of a man's capacity to understand and combat diseases, we most decidedly object.

We are as proscriptive as our brother, but with this difference: we judge by a man's capacity to perform his mission acceptably to community and truth—he, by the parchment held in the hand.

But do our colleges shut the door to every ignoramus who has brass enough to presume to be wise and money enough to pay? May not the veriest booby, with but an indifferent attention upon one or two courses of lectures, obtain from many Allopathic colleges his diploma, and be sent forth by the Faculty as one well read in medical science, and suitable to have committed to his care the health and life of community? And yet the editor of the Chicago Journal, when attacked by some dangerous disease, would prefer the man with the all-powerful diploma, however stupid he might be, to the man, who by unwearied devotion to medical science, long years of extensive practice and close observation, has rendered his name proverbial for success and skill in his profession; and for the reason that the latter has not happened to attend two full courses of lectures at some medical college, and obtained what?—why, really, nothing more than the certificate that he has so attended.

But then, when we remember the letter sent to B., asking aid for the support of his Journal, which the community around him—as he intimates so superior in intelligence to some sections of the country—fails to support, we are at no loss in divining the cause of the article alluded to, nor the effect



sought to be produced by it. But however it seems to fall to the ground as powerless to do evil, as the writer is, by such means, to do good.

But we would say nothing to disturb the good feeling hitherto existing in our ranks, for Homeopathia has still a stubborn enemy to combat in public opinion, though that enemy is daily yielding to the force of truth and the end is sure.

We are happy to say we have the most perfect good feelings towards all who are engaged to help forward the cause so dear to us, and from which mankind are to derive so great advantage.

We hope, therefore, that when the editor of the North Western Journal of Homeopathia finds us seeming to him to say aught contrary to what is thought to be orthodox in the Homeopathic ranks, he may be courteous to a degree sufficient to reflect honor on himself, if not credit to us.

*From the N. Y. Tribune.*

### THE MAGNETOSCOPE.

[COMMUNICATED BY A CORRESPONDENT.]

Among the scientific researches of modern times, few are so well calculated to arrest the attention, and awaken the interest of intelligent minds, as those which relate to the phenomena of Electricity and Magnetism. The experiments of Von Reichenbach, and others, have elicited results so startling in their character, important in their bearings, as to have greatly stimulated investigation in this department of science, and prepared the public mind in a great degree for a candid reception of further discoveries, which might otherwise meet with summary rejection, as drawing too largely on its credulity.

Prominent in the rank of successful laborers in this teeming field of wonder, may now be reckoned a gentleman of the name of Rutter, residing near Brighton in England, and the inventor of the instrument to which, and to the interesting experiments made with it, we now invite the attention of your readers. It should be added, that the following account is derived from lectures on the subject, delivered before a learned Society

in London, by an eminent physician, during the past and present month; and that the statements made will shortly be brought to the test of further experiment in this City.

\* \* \* \* \*

Before describing the experiments, it may be well to state generally what has been achieved by means of the magnetoscope. It demonstrates the different currents of electricity that pass through various parts of the human frame, when in contact with the earth and under the influence of terrestrial electricity. And not only has the discovery been made of the various normal effects of these currents, likewise the modifications and changes which they undergo under the influence of various foreign agencies; as, for example, when the unoccupied hand of the operator is brought into contact with the thumb, index finger, or hand of another person; with inanimate matter; with various metals; with vegetable and animal substances, including well-known medicinal agents. Mr Rutter not only demonstrates in the most satisfactory manner the polarization of our bodies, and the localities of the north and south poles, but also the alterations in this respect which take place from changes of position—for instance, from the upright or sitting posture to the recumbent. He shows most clearly a difference to exist between the male and female currents; and that the latter are generally in an inverse or antagonistic state to those of man; also that certain positions of the arms and hands arrest the effect of these currents upon the delicate instrument. Dead animal matter brought into contact with the hand of the operator, or with that of any person, or the last of a chain of persons in connection with him, instantly arrests the movements produced in the instrument by the electric currents. Mr Rutter has ascertained and can prove most unerringly that *nocuous* matter, whether animal or vegetable effluvia, or miasms, or mineral or vegetable poisons, in short, all substances fatal to life, have the same power of arresting the motion of the instrument which dead matter is found to have.

To prove that the effects produced upon the pendulum are dependent upon terrestrial electricity, acting through the body of the operator, he first sets the instrument in motion while he is standing upon the ground, and then insulates himself by means of a stool with glass legs: in the latter case motion ceases. One hand being then put on an electric machine, or on that of another



person standing on the ground, the action of the instrument recommences, ceasing again when the operator withdraws his hand and becomes again insulated.

The experiments now to be described were witnessed by Dr. Frederick F. Quin, President of the British Homeopathic Society, by several of his colleagues, two or three medical gentlemen of the "Allopathic" faith, several scientific laymen, and two ladies, and they appear to have been conducted with a frankness and carefulness that were satisfactory to all present—the operator repeating the experiments again and again whenever it appeared to any one present that an erroneous conclusion could have been formed.

The operator took the brass top of the wooden pillar, before described, between his forefinger and thumb. In a few seconds the pendulum attached to the silk thread was observed to oscillate, and finally to perform a circular movement from left to right, i. e. from B in the diagram in the direction of G and C. Mr Rutter calls this the normal action of the electric current, when not disturbed by extraneous causes. The pendulum continued to go round the circle as long as the operator's thumb and forefinger were both in contact with the instrument. On removing the thumb, the motion was changed to one along the line between D and C on the diagram. On substituting the thumb for the forefinger, the movement took the direction of B to A. On the forefinger being closed upon the instrument so as hold it as at first, the rotary movement was re-established.

A gentleman present then placed his forefinger on the palm of Mr Rutter's left (the unoccupied) hand and the rotary motion was changed to one along the line B A; his entire hand, placed in Mr Rutter's produced a motion from F to G. The operator then placed his right hand thumb in contact with the instrument and when the movement between B and A was fully established, a gentleman's right thumb was placed on his left palm, when the motion of the instrument was at once stopped. The thumb and forefinger of the operator having again produced the normal rotary movement of the pendulum, a lady was requested to place her forefinger in the operator's left palm, when instead of the movement taking the direction D C, as under the influence of the male finger, the pendulum was made to vibrate in the direction B A; her thumb, in the same manner, caused a vibration between D and C, instead of between B and A, as in the preceeding experiment; and her whole hand placed in the op-

erator's reversed the normal action of the pendulum, producing a rotary movement from right to left.

A dead fly put into Mr Rutter's hand arrested the motion of the pendulum, which motion recommenced on its removal. This curious and interesting experiment was repeated many times, and with the intervention of a chain of persons between one who received the fly in his hand and the operator, the results were invariably the same. All the experiments, indeed, were similarly tested, and in some cases the last person in the chain was connected to the one nearest to him by an insulated copper wire, 500 feet long.

A permanent steel magnet having been laid upon the table, in the direction north and south, when the operator's left hand, or the hand of any one in contact with him, was held over the south pole, the normal action of the pendulum was produced; when held over the north pole, motion was arrested.—When the hand was held near west side of the magnet, a vibration between F and G was produced; when held near the east side, a movement between E and H was the consequence. When again the hand was held over the north pole, the pendulum stopped. It was then satisfactorily shown that the hand, when placed at the back of a person's head, produced the normal current; and when on the forehead, caused all motion of the pendulum to cease, the effects answering exactly to those of the south and north poles of the magnet respectively. The operator's hand placed on the right shoulder of another person produced the normal current; on the left shoulder, the reverse or female current. It was further shown that in the recumbent posture, the north pole removes from the forehead to the diaphragm, the latter then imparting the influence no longer derivable from the forehead.

From other experiments, it would appear that the magnetic currents are reversed below the pelvis—those of the right and left legs corresponding respectively with those of the left and right arms: but the phenomena vary according to the position of the body.

Trials with various substances, placed in the operator's hand or the hands of others in connection, gave the following, among other results:

Tin—A direct movement between B and A.

Fluid Mercury—A direct movement between H and E.

Zinc—A direct movement between H and F.

Iron—An elliptical movement between H and E.



Platium—A direct movement between B and A.

Lead—A direct movement between D and C.

Chalk—An elliptical movement between E and R.

Flint—A direct movement between H and E.

Phosphorus—Motion arrested.

Iodine—Motion arrested.

Ammonia—Normal current accelerated.

A small piece of Horse-dung—Motion arrested.

It may easily be conceived that the gentlemen of the Homeopathic faith present at these experiments, would desire to ascertain what effects, if any, would be produced on the delicate instrument by their infinitesimal preparations; and, with Mr Rutter's consent, (he being unconcerned in the issue in its bearing on a medical doctrine,) trials were accordingly made with attenuations as high as the 80th degree of substances, whose action had been ascertained by previous experiments with pieces of crude material—Strange as it may seem, the instrument appears to have obeyed the influence of each infinitesimal agent as promptly and perfectly as it previously responded to the influence of palpable quantities of the same substance; and not only so, but it seems to have furnished an unlooked for confirmation of the law "*similia similibus curantur*," in showing that the most perfect neutralization of the influence of one medicament on the pendulum was effected by adding another that, in the absence of the first, was found to produce the same disturbance of normal current. These last experiments were verified by one of the old-school physicians present, a man of high professional reputation, who, with a candor that does him honor, thus expresses himself in a letter to *The Torquay Directory*, an English provincial journal:—

"Up to this period our experiments had been for the most part isolated, and only calculated to afford grounds for synthetical conclusions; but they were now conducted in a great measure with a view of testing the truth of Homeopathy, or at least of the infinitesimal doses; and I am bound to declare, as one perfectly free from bias, that while the experiments were of the most searching character that we could all devise, whether disciples of the school or not, they eventuated in every case in proving the power of the infinitesimal agent, and of the correctness of the views entertained of their action, as laid down by the most trustworthy writers on the subject. Dr Quin produced some globules which had been in his possession for twenty-five years—their effects were perfect.

Since the above was in type, we have received the January number of the

American Journal of Homeopathy, which contains a very elaborate and interesting report of the above experiments; and those wishing to know the full particulars, we would respectfully refer to that Journal.—ED.

"*The Independent Medical Gazette*," is the title of a new and handsomely executed weekly paper, in octavo form, just started in Boston, under the editorial charge of Dr. A. Paige. From what we have seen of the present numbers, we are pleased with its spirit and management. The independent and liberal ground taken, makes it a journal in which all can feel more or less interested—giving all a chance to enjoy and express their own peculiar views. These interchanges of opinion, if properly carried out, will doubtless result in the advancement of true medical science.

We beg pardon of our readers for introducing two rather pugilistic articles in this number of the Advocate. Self defence is our only apology. We shall feel under obligations whenever attacked unjustly, to repel that attack, come from whatever source it may.

Our subscribers in Boston and vicinity can obtain this Journal at the counter of Otis Clapp, 23 School street, free of postage; and any money paid him for this Journal will be receipted for by us on the same terms as at our office.

One pedlar overtook another, traveling, and accosted him by enquiring what kind of goods he carried. "*Patent medicines*," was the reply.

"All right, go ahead," said the other, "I carry grave stones!"

Half a pint of dry Scotch snuff, taken every morning, will stop a cold in the head—if a cold is there!

To make a man a patriot, all that is required is a pair of circumstances—a wife and a baby.



*New Hampshire Homœopathic Medical Society.*—The annual meeting of this Society was held at the office of A. H. Atwood, M. D., in Manchester, Dec. 2d, 1851, and was organized by the choice of A. Morrill, M. D., of Concord, as Chairman.

The following members were present: A. Morrill, M. D. of Concord; D. White, M. D. of Keene; H. C. Parker, M. D., A. H. Atwood, M. D., and E. Custer, M. D. of Manchester; J. F. Whittle, M. D. and O. A. Woodbury, M. D. of Nashua; I. Herrick, M. D. of Lyndeborough; George P. Jeffords, M. D. of Kennebunkport, Me., and Dr. John Le Bosquet, of Greenfield.

On motion, J. F. Whittle, M. D. was unanimously elected Secretary for the ensuing year.

Daniel White, M. D. of Keene, was unanimously elected a member of this Society.

H. J. M. Cate, M. D. of Concord, was proposed for membership, and George P. Jeffords, M. D. of Kennebunkport, Me., was proposed as corresponding member of this Society.

Several interesting cases were reported by members of the Society, together with their treatment, which were discussed; when on motion, the Society adopted the following resolution, recently adopted by the "Ohio College of Homœopathic Physicians":

*Resolved*, That we entirely discountenance as Homœopaths, those physicians who pretend to employ Homœopathic medication merely at the desire of particular patients, and not from a disposition to investigate, or from a conviction of its utility, regarding such as unworthy of confidence, deficient alike in knowledge and integrity.

Voted, That the next meeting be held at the office of A. Morrill, M. D. in Concord.

J. F. WHITTLE, Secretary.

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# HOMEOPATHIC ADVOCATE

## AND

# GUIDE TO HEALTH.

VOL. 1.

KEENE, N. H., FEBRUARY, 1852.

No. 11

### AN ADDRESS

*Delivered before the Rhode Island Homeopathic Society, May 7th, 1851.*

BY CHARLES NEIDHARD, M. D.

*Continued from Page 150.*

It is well known, that hereditary wealth makes the possessor of it most indifferent to it. The proud baron or noble of the old world, spends his money too lavishly, only because it is not the fruit of painful toil. A French gentleman wished to convert his son, who had been educated by distant relations in utilitarian views, to his love of arts, sciences, and all that embellishes and enriches life. Would he have succeeded in convincing his son of the ultimate tendency of his utilitarian views by violently opposing them? He would only have aroused the spirit of opposition of the latter, and caused him to cling with still greater tenacity to them.—What course did he pursue to change the views of his son? By apparently seeming of his opinion, but overstepping its limits, he opened his eyes to the folly of merely living for the useful. For this gentleman to live, was not merely to keep alive the spark kindled by God in us all, but also to increase and brighten it by other sparks. He had been at the head of every enterprise in favor of literature, science and art, and the French museums had been enriched by his presents. He lived in the country, and his residence was such as the taste of a gifted mind was able to make it. But in order to cure his son of his utilitarianism, he had the flowers in his garden uprooted and the shrubs torn up. Two fine lilacs, which shaded the windows with their balmy flower-tufts, were cut down to make firewood. The hall in his manor was cleared with the curiosities with which it had formerly been filled, and in their places stands were arranged for canes and cloaks. In the saloon all the drawings and paintings had also disappeared, and the walls were completely bare. The whole house had undergone the same

transformation. That which had no object but to please the taste had been sacrificed without pity. Every thing left had a daily positive use. The agreeable had entirely given place to the necessary. His botanic garden was to become a manure store, and the gravestones of his family cemetery were to be used for paving the yard. But before the latter was accomplished, the son was already cured. The vigorous application of his own principles did the deed. He began to understand the sacred sentence, that "*man lives not by bread alone.*"

**VANITY.**—A lady of my acquaintance lately wrote from the West Indies, that according to her opinion ladies could be easiest cured of their love of finery by seeing the West India negroes extravagantly indulge themselves in the same propensity without measure or sense. The best lecture on the subject would not have an equally beneficial effect.

**INSANITY.**—Mental diseases of various kinds have long been instinctively cured according to Homeopathic law. I will give a few instances of the kind. A lady fancied that she had swallowed a pin, which she supposed was laying cross-wise in her throat; under this belief she refused to receive food, saying that it was impossible for her to swallow. Previous to the time she supposed she had swallowed it, she was a woman of stout constitution and strong habit, but had now dwindled almost to a skeleton. Her throat was repeatedly examined by several physicians, and they all agreed there was no pin there. There was a complete absence of inflammation in the throat, externally or internally, as far as could be seen, as she did not complain of a pressure at the parts. After the physicians had several times told her that there was no pin there, and that they could do nothing for her, she still continued sending for them. They thought at last of a plan by which she might be cured of this strange fancy. The attending physician provided himself with several surgical instruments and a rusty pin which he crooked



for the purpose. He inserted in her throat several times, one or more of these instruments having a hooked point, and at his last and greatest effort, pretended to draw out the very pin that had given her so much pain and trouble, producing it in his hand. It satisfied her. She knew that it was then out, and thanked the Doctor with the warmest expressions, for the preservation of her life.

The modern treatment of the insane is entirely conducted on Homeopathic principles. The physician never flatly contradicts the absurd vagaries or ravings of his patient, but apparently enters into his feelings, and gradually seeks to draw him out of it by his own inward impulse, by addressing the small portion of good sense that is still left to him. Thus a very beautiful girl in a state of insanity fancied she had become very ugly, and was inconsolable. Her parents, friends, and admirers did not contradict her, but pretended that they could hardly look at her on account of her extreme ugliness. This had the desired effect, and she again became sane.

The celebrated Sir Astley Cooper had the misfortune on a journey to be carried by mistake into an Insane Asylum, and to be subjected to the medical treatment of a mad man, who gave himself out for a physician. His prescription was the following: First, venesection; then the Douche-bath and starvation;—finally the great shower-bath, extraction of three teeth, bastinado and incarceration. Astley Cooper himself says: "I trembled all over, for such treatment would certainly have made me insane."

On analysis of the different faculties of the mind, we find that they

are all strengthened by their due exercise and use. But if you wish to disgust a person with a certain profession or faculty, let him only exercise it too much, let the scale of weight preponderate too much on one side, he will be the first to abandon the pursuit, however dear it was to him at first. Daily experience points out to us numerous examples. On the other hand, if a young man be forced into a particular occupation or profession, he will seldom or never succeed; but give him one which he has himself selected, and which suits his individual nature, he will nearly always excel in it.—You can easily perceive how much this subject might be extended, to furnish examples in explanation of our Homeopathic law, which throws new light upon the workings of all professions.

Agriculture furnishes some important data for our consideration. The scientific agriculturist, in his endeavor to fertilize a particular soil, selects that manure which is best adapted to its nature, that one which exercises the most powerful influence on the quality of the soil, and which in consequence will produce the largest and most perfect crop.—The modern system of agriculture may therefore, not inaptly be compared with the Homeopathic mode of treatment, which also selects, with the nicest accuracy that agent which has a specific relation to the worn out or diseased soil of the human body, in which it is to produce an abundant crop of rich and beautiful fruit, or health, and not like the old Allopathic mode of farming, which by exhausting the field by draining all its resources, destroys its very aptitude for producing any fruit at all. For it is now well ascertained that if a particular soil produces a



crop of one kind of vegetable but not of another, it is deficient in the characteristic mineral elements necessary for the development of the latter. In other words there is a specific relation between the quality of the soil and its vegetable product. But the analogy does not rest here. This specific manure is supplied in definite proportions to the different plants.

Thus apples have affinity for lime, pears for iron and carbon, cherries for silix, and they will not be developed in a perfect manner, unless the soil has these specific substances so necessary for their growths, of which infinitesimal quantities are quite sufficient. The minutest quantity of Iodine is necessary for the development of the whole species of sea-weeds.

In this way all vegetables have in nature their corresponding minerals—twin brothers of a common father—without which they cannot exist or flourish. The Chemist has pointed out only a few of these correspondences, but more will yet be discovered. It is the great aim of the Homeopathic school to trace these analogies from minerals thro' plants to man, and that which we left in a simple state in mineral and plant, we shall find re-united in the wonderfully and mysteriously formed man. It will thus become clear to us, that there exists no particular plant or animal, which does not owe its distinguishing peculiarities or characteristics to the most efficacious and powerful substances of the mineral kingdom.

The relations of different substances of the human body are quite similar to those of agriculture, and if it was consonant to the purposes of this address an immense number of facts might be quoted to verify this statement. A few will suffice to

show in what direction the progressive homeopathic school is extending the boundaries of the great Homeopathic law.

According to Hausman the proportion of nearly 2000 equivalents of carbon, water, nitrogen and oxygen to only *one* equivalent of sulphur is just as necessary a condition for the formation of the texture of the Crystalline lens, as e. g., the proportion of *two* equivalents of copper to one equivalent of sulphur, in order to obtain from the melted mass of both, the sulphuret of copper in Octoedrons.

Microscopical observations have shown, that disease is something foreign, extraneous to the organic elements of the body, something akin to crystalization, but in its structure is nevertheless very similar to the structure of the body.

In the same proportion as there exist combinations of individual minerals, there exist combinations of individual diseases, forming distinct family groups. Hence diseases form a complete kingdom of individualities, like that of organic bodies or of minerals.

As iron, manganese, nickel, cobalt, copper, in combination with one of the chlorine groupe are decomposed by sulphates, in the same way diseased ligaments or cartilaginous tissue are decomposed by one and the same diseased marrow of the bones.

"The law *"similia similibus"* can never refer to diseases which decompose each other, much less to such as combine; but only and alone to those diseases, which mutually extinguish each other in the same body.

In many places of Central Europe the botanist has discovered a plant which takes a middle ground between *Verbascum Thapsus* (the



great mullein) and *Verhascum nigrum*, partaking of the nature of both. It is called *Verbascum seminigrum*. When Kohlreuter made his experiments with mixing plants, he found that the *Verbascum seminigrum* originated in a mixture of both plants. In the mineral kingdom precisely similar relations take place.

After the formation of disease, combinations and Homeopathic extinction have thus been traced by the light of these new discoveries, there still remains to be regarded the interior life, of which these forms merely are the outward expression. This life, this inward individual character is already visible from the first germ of the disease in the same way as we can prognosticate, however feebly, the future man from the original character and first budding qualities of the child. There is a power behind all these individual formations, which, I will not say, the chemical writers altogether disregard, but which according to the very nature of their investigations they have no time to examine.

If I am told by them, e. g., that the oil of turpentine, juniper, savine, pepper, &c., contain exactly the same proportion of organic elements, I must ask, what constitutes their difference of action, smell, color?—It is their inward nature, which cannot be analyzed by the chemist and on which depends the whole difference of their action on the human organism.

The light that chemistry may shed on the action of remedies is only the ground-work of a vast temple in which we can admire the harmony and beautiful proportions, the regularity and justness of its structure, but *which is yet all dark*, and in which we find no choir of music, no

ministerie priest at its altar, no worshippers at its shrine.

Nature, also, if left to her unaided exertions will cure Homeopathically. The microscopic discoveries of the Allopathic physician Kalt enbrunner always seemed to me to contain the most powerful arguments in favor of the truth of the Homeopathic law. A person receives a wound, but leaves its cure entirely to nature. How does the latter effect it? In all cases for the cure and dissipation of the morbid inflammation, a state perfectly similar to it is developed, which Kalt enbrunner calls the curative inflammation. "Driven with accelerated motion, masses of the globules of the blood (here and there) rush by starting from the capillaries and pour themselves into the parenchyma of the inflamed part. Here they lie, as bright red spots or islands of different sizes. Soon the whole wound is surrounded by these islands, and the intervening tissue becomes highly turgid. This process which appears at first at the circumference of the inflammation, by degrees also involves the centre, completely resembling the morbid inflammation, and it is by its means, that the morbid changes produced by the latter are gradually extinguished."

Now the homeopathic principle cannot be more beautifully illustrated than by these discoveries. That what is called allopathic medicine is not in the least supported by them. Thus nature itself confirms the homeopathic law.

Many of the operations enjoined in the system of Sweedish Gymnastics are strikingly in conformity with the homeopathic principles. Thus for vertigo it is usual to use a whirling movement of the head or neck for congestion to the head, pressur



on the jugular veins ; for hot palms and soles, frictions on these parts ; for swelling of the extremities, ligature above the swollen part ; for hæmoptysis, percussion on the chest, etc., all which operations produce the same symptoms they are employed to remove.

If anything, however, were wanting to convince us in a familiar and incontrovertible manner of the truth of our fundamental principle, we need only refer to the cure of the diseases of the dumb creation, by homeopathic medicines. The most confirmed skeptic could not withhold his assent, if he saw old chronic diseases in animals, gradually yield to the influence of the proper homeopathic specifics, particularly if he had seen the same disease remain stationary, or gradually become aggravated under the other treatment. Although any allopathic physician can at any moment satisfy himself of the truth of this assertion by attending the different homeopathic veterinary establishments existing in this country, he is too firmly convinced in his mind of the folly of the homeopathic doctrine, to avail himself of these means of information. He prefers to dwell on the powers of the imagination of the homeopathist as a reason for opposing homeopathy, which argument of course fails here in the case of animals. Unfortunately for him, they are cured without knowing much about it.

The Poets also come to our aid in their advocacy of the homeopathic law. The beautiful verses from Shakspeare, commencing—

“ One fire turns out another's burning,”

are well known to you all ; and the celebrated physician and poet, Paul Flemming, already had a knowl-

edge of homeopathy and practiced it in the 17th century, as may be seen from one of his poems, which I will here subjoin in a free translation :

A wise physician he, who, from the self-same source,

Doth draw the antidote and bane.

Of this, a single grain works more efficiently  
Than that long draught.

Is that physician to be praised who writes  
Prescriptions yard in length to win  
The thanks of the apothecary ?

A latin poet also gives the following :

“ Balnea, vina,

Venus consumunt corpora nostra ;

Sed vitam faciunt Balnea, vina, Venus.”

\* \* \* \* \*

If it were important other poetical writers might be adduced who have raised their voices in favor of the law. I trust I have said enough to convince you that the evidence in favor of the homeopathic law, no matter from what point of view you examine it, is absolutely overpowering even without adding to it the testimony of the numerous cures which are constantly performed by a very numerous and daily increasing body of homeopathic practitioners in all parts of the world.

I have thought it might be of some importance to offer a defence of homeopathy, based upon the intrinsic truthfulness of its fundamental principle, and not upon the number of converts, however eminent their station. I have purposely, therefore, heaped illustration upon illustration, fact upon fact, ransacking the domains of science and art, in order to make my position—the universal applicability of the law—as strong and impregnable as possible. But after all, how much more might be said on this inexhaustible subject!



After we have once established the truth of the homeopathic law, the comprehension of the action of the infinitesimal doses becomes comparatively easy, because they both are identical. This can hardly be controverted at the present day, when we remember that the disease and the homeopathic remedy are so nearly related to each other, resemble each other in so many points, that the medicines, prescribed according to the homeopathic law, would be most destructive in their operation, if they were taken in too large doses, in the same way as the report of a cannon may completely destroy the hearing, already sensitive from disease. You will thus perceive that a dose of the true homeopathic remedy, that which has some affinity to the disease, cannot according to its nature be otherwise than small.

Allopathy on the other hand acts consistently in giving large doses of its remedies, because these remedies generally stand in no relation whatever to the disease; but when this does accidentally happen, the consequences are most deleterious.

The mineral, vegetable and animal kingdoms contain innumerable substances, which all have some affinity to man and his diseases, and this does not relate to what may strictly be called medicines, but every substance, particularly food, has some affinity to a particular constitution, or man. As certain manures will only improve certain soils, in the same way definite articles of diet and medicines will only be consonant to the individual nature. It is here, where the law of Idiosyncrasies becomes so closely united with that of homeopathy. This will explain to us, why one person is made sick by the same diet that a-

grees so well with another. If these instincts, thus clearly imprinted on our nature by the Creator, were more generally heeded and followed, man would already attain to a superior degree of health. But they are not, because the natural instinct for a certain kind of food is often mistaken for the false craving created by artificial wants, which may have become necessary to him, but is really not that which nature requires for his sustenance or the due development of all his forces. In the selection of our diet we must therefore pursue the same plan as the homeopathic physician does with regard to the choice of the homeopathic remedy. We shall thus sometimes find, that those articles of food or drink, which at first seem to disagree with us, such as water or milk, are often those by which we are most benefitted in the end, whilst others, which at first exercise a beneficial influence, become more hurtful the longer we use them. But then there may exist certain states of the constitution when such articles may not only be taken without injury but even with benefit. Individualization is therefore as important in diet as in the choice of the homeopathic remedy, and the most incongruous food may agree with one, which in another would be highly detrimental.

Viewing homeopathic Dietetics in this light cannot fail to convince you that they are of equal importance to the prescribing of remedies, as Pliny has remarked, that the true remedies often serve as the daily food for the common people. If any substance then, taken in a small quantity has had an unaccountable and powerful effect on a person, depend upon it, there is some homeopathic relation between the two, and



when the person thus affected has gradually accustomed himself to its use, there is some chasm filled up, some disharmony in his constitution equalized. Thus have I often observed, that when, at the commencement of a homeopathic treatment, certain specific remedies could hardly be taken in the smallest quantity, the more the health of the patient improved, the more massive doses could be given. In the same way, certain articles of diet, which seemed at first very obnoxious to the patient, but which were in themselves healthy, could finally be used with impunity. The harmony with nature was established.

Thus the doctrine of Miasmatic diseases and homeopathy occupy the same platform. If one not acclimated, or accustomed to a certain malaric effluvium, and inimical to his nature, is exposed to it, he falls sick, in the same way as he is cured by another agent similar to the nature of the miasma. This latter will probably be some plant growing in the neighborhood, or the poison of some animal, luxuriating, and arriving at its full growth, in the very marshes from which the disease is generated. Do you think that the plants which cure the malignant fevers of miasmatic districts could grow on high mountains? And why will the smallest doses be sufficient for its cure? Because there is the closest correspondence between the poison of the plant and the miasma from which the disease takes its origin. It is a fact now well known to the homeopathic practitioner, the nearer the affinity between the remedy and the disease, the smaller need the dose be of the former for the extinction of the latter. This experience will enable us to distinguish between a true and a false remedy. If I am told that in New Orleans they cure yellow fever by drachm doses of quinia, and croup by fifty grains of calomel, this is *A PRIORI* evidence for me, that they cannot be the true remedies, because if they had a specific relation to these diseases, smaller doses must necessarily suffice for the cure of them. These large doses may suspend the dis-

ease for a while, but they will inevitably leave other medicinal diseases behind them, often more difficult to cure than the original one. A true remedy will always produce harmonious action between itself and the disease, and the system will almost always enjoy a superior degree of health after recovery than before, because it has established one more relationship between itself and nature. Thus Hahnemann has repeatedly observed, that the proving of remedies in homeopathic doses, was calculated to produce a greater degree of robust health in the individual experimenter.

A highly interesting science, and closely connected with our homeopathic doctrine of small doses, is the Chemistry of organic products, particularly of the blood. By it we are informed that the most powerful homeopathic remedies are all found as ingredients in the blood of the human body. They are all necessary for its due development. For the present, we know this of lime, sulphur, phosphor, silex, salt, iron, arsenic, copper, manganese, lead, etc. New ones are almost daily discovered, and they can only be appropriated in the smallest quantities.

It will hardly be necessary to advert in this place to the imponderable agents, like light, electricity, magnetism, the germination of plants, and other small things in nature, which are known to be so powerful in their final manifestation, and by which the action of infinitesimal doses has so often been explained by able men in the homeopathic ranks. A full illustration of this subject on my part would require another lecture.

My aim, which I hope I have at least in part attained, was to impress upon your mind my conviction of the following truths:

1. That the homeopathic law is not merely a rule devised by man, like allopathy, hydropathy and other methods, but a Divine Law of Nature.

2. That all the greatest powers of nature are of the most subtle kind, but must have some affinity to man or his diseases.



es, in order to produce a powerful and striking effect.

3. That both being thus related to each other, the dose must be necessarily small, and consequently the law "*similia similibus*" and the homeopathic dose must stand or fall together.

One word more in conclusion: The great issue between the ancient and new system of medicine is, the old contest between matter and spirit; and every one will be obliged to take part in it, sooner or later, and range himself on one side or the other. In the chemical laboratory, in Leibig's theories, is now sought the health of mankind, and this at a time when all over the world the best minds are proclaiming the advent of a more spiritual era.

As yet there stand many proud structures, in different parts of our country, devoted to medical teaching of what we must call, the false and exploded doctrine of Allopathy. In saying this, I, of course do not refer to the auxiliary sciences of medicine; I mean that the general prevalence of the present allopathic doctrines has been rather fatal to mankind, in which belief I am fully sustained by the testimony of the most celebrated allopathic names, which it will not be necessary here to quote. In a reformatory science like homeopathy, which still requires much cultivation to perfect it, I would, however, rather favor a certain humility of spirit, and a contempt to win laurels by any unworthy means. Let its own inward truth be its only weapon, and that will surely in the end carry the day. In the distant horizon, I see a light arise, which is becoming gradually brighter and brighter; it is our own divine science of homeopathy, whose rays will entirely dissipate the darkness created by the ancient method.

In the words of Jean Paul Richter, I say to you: "There will come another period of time, when it shall be day, and when man shall awaken from his lofty dreams only to realize them; because he shall lose nothing but sleep; and upon the eastern gate of this century is writ-

ten: This is the road to virtue and wisdom, even as upon the eastern gate of Chersonesus stood the inscription—'This is the road to Byzantium.'

Infinite Providence! thou wilt cause the day to dawn! as yet, however, lingers the twelfth hour of the night. The midnight birds of prey are upon the wing—the spirits knock—the living dream."

"THE SPIRIT OF THE AGE," has become a caption for newspapers and magazines, and a bye-word in the mouths of orators and demagogues. How few, of those who make it their everlasting cant, appreciate the ideas it involves. The spirit of the age is a wonderful, shifting, progressing, and sublime thing. Within our memory, what revolutions it has achieved—what castes and oppressions broken down. The spirit of the age wears a raiment of light—it courses the earth, companion of steam and lightning—bearing science and art upward and onward. It has cast off its cowls and ropes of darkness, its old shield of lies, and errors, and tyrannies, and with an intense hatred of falsehood and wrong, it urges the human race to battle with whatever degrades, impoverishes or desolates mankind. The spirit of the age is free, fearless and aspiring. It thirsts for all knowledge—it scorns to stand still—it grasps the elements and transmutes them to all conceivable agencies for the progress of man, his progress in intelligence, wealth, power, freedom, and humanity.

The spirit of the age is a hater of all dogmatic creeds and crafts—an abominator of empty ritual and forms. It exposes the tyranny of crown and mitre.—The spirit of the age—look at it! On the seas and on the lands, how beautiful and majestic. What chariots, drawn as it were by fire, and white wings fed by exhaustless winds, bear it to triumph.—Truth, justice, mercy and love, are its body guard, and gazing sunward it pauses not, though venerable injustice and cant, howl in torment as it strides on to the future.—[New Yorker.



## THE HOMŒOPATHIC ADVOCATE.

PUBLISHED UNDER THE PATRONAGE OF THE  
N. H. HOMŒOPATHIC FRATERNITY.

D. WHITE, M. D., EDITOR.

### THOSE LITTLE PILLS.

There is at the present time great ado made about those comparatively harmless little pellets. A story has been in circulation in Keene and vicinity, that a little girl or boy—the story will differ when related by different individuals—took a whole paper full of these pills at once—and what was the result? Nothing more than that they did not injure the one who took them, or at least they did not kill. How large the paper, or the number of pellets taken, is not known—but probably it was about the size of a *piece of chalk*—this being sufficiently definite for the purposes of our Allopathic friends. But be they large or small—more or less—what astonishes them is the fact that they did not produce death. We do not so much wonder at their amazement, when we take into consideration the fact of its being entirely the reverse of what they have witnessed from the effects of Allopathic doses. We have repeatedly reminded our readers that the Homeopathic system was entirely different from the Allopathic, in many respects; yet many who are still too ignorant to learn, or too bigoted to look into the subject, think that all the difference between Allopathy and Homeopathy is in the size of the doses. This is a great mistake. There is a wide difference in many respects—and in fact the size of the dose is not necessarily a part of Homeopathy. (See article on page 173.) But we propose at this time to notice one particular feature, and that is, our remedies differ from theirs from the fact that they do not injure the patient either directly or indirectly; and when our remedies are judiciously administered, the

patient does not experience any unpleasant effects from their use—either immediately or ultimately. They are designed to make the sick person feel better instead of worse. If you had told us that our medicines had killed the boy, or girl, or whoever might have taken them, we should have unequivocally denied the statement; because this is not the nature or design of our remedies—they are designed to cure, not to kill. It is not surprising, however, that people who have been taught by precept and example that a medicine must first make you feel worse before you can possibly feel better, should be void of confidence in any remedy that did not have a similar effect—because this was one day a popular opinion; but that day is now happily past. No man of intelligence, who has kept himself informed upon all the important topics of the day, can be found to advocate such doctrines at the present time. We are aware that this is a bold assertion, but it is nevertheless true; because we take for granted that no intelligent or honorable person will advocate what he knows to be a downright falsehood.

There are in every community some small persons in both soul and body. They are always delighted in small business. We have often wondered what such persons were made for, but latterly we are led to conclude that “nothing is made in vain.”—Such individuals might as well ridicule small pills as any thing else. They must necessarily move in their natural element. For our part, we exult in the fact that our medicines are not deleterious to the system.—This truth we are pleased to have circulated among the people—though we must confess that we are ashamed of the instruments used. But this is not our fault; we are not their keepers. We can get along with small pills very well, but there are some who have so little *moral principle*, at least, that no Homeopath—high or low dilutionist—could recognize or detect it.

But there is one spot in which all unbe-



lievers can witness the effect of Homeopathic medicines, that lies very near the heart of some Allopathic physicians, viz: their pockets. The people also feel the effects in theirs, wherever they have made a judicious trial of our remedies. This is a very tender spot, and whatever affects it influences the whole system more or less. The Allopath generally tells his patients, whenever he is called to visit them, that they must necessarily be sick from two to six weeks, as the nature of the case may be. The Homeopath tells them that he will try to relieve them immediately. And the result is, the Homeopath generally subdues the fevers in the same number of days that it takes the Allopath weeks. Hence you see that it essentially affects the pockets of the people.

But what do our Allopathic neighbors say in regard to these different results? They say our patients were not much sick. But how does it happen that they always have such sick patients? Can you account for it in any other way than that they are made so by Allopathic medicines? If so, our columns are open for a fair discussion of the matter.

### THAT SPOON.

Reader, was you ever sick? Did you ever take Allopathic medicines? If so, you will doubtless well remember *that spoon*.—Methinks I see a poor dupe to Allopathy, with distorted features—trembling—with spoon in hand, partially filled with molasses or some kind of sauce—probably unconscious that he is


“Putting an enemy to his lips  
“To steal away his” life.

In that vehicle lies concealed from the eye—though not entirely from his mind—from one to half a dozen pills, of the size of the gullet. Perhaps you saw the doctor make them—if so, did he moisten them sufficiently with saliva to prevent their sticking to his fingers—or in your throat? If so, what a delicate mouthful! But no matter for that

—the doctor says you must swallow them—so down they go—eh, eh—and part of them return! Swallow again; stick to the precious morsel—eh, eh—and a swallow of water ends the scene for the time being. But what is the result? Allopathic, of course. That is, they make you worse.

### HOMŒOPATHIC QUACKERY.

Many persons who are unacquainted with the superiority of the Homeopathic system of medical treatment in chronic and acute diseases, have but little confidence in the efficacy of our medicines. They have come to this conclusion, from the various false reports that have been put in circulation by their family physicians, or their officious tools, with regard to small doses, starvation, &c., &c. In view of this we are induced to make the following proposition to invalids of every description, viz: Any responsible individual that may choose to put themselves under our care, and will follow our directions strictly, if we cannot cure them we will pay the bill of any other physician who will effect a radical cure, provided their bill does not exceed one hundred dollars. We care not to what class of physicians they belong. Is this quackery?—Is this humbuggery? If so, is it not with a witness?

 It has been currently reported, with how much truth we are unable to say, that one of our Allopathic neighbors is about to emigrate to California. What should induce him to leave that large circle of friends he is said to have, is more than we are able to divine. We do not know how valuable the community in general estimate his professional services, but to us, personally, they are of much value, and we should dislike to part with him. We should prefer to lose a hundred dollars annually in some other way, than to be deprived of his aid. Altho he is not on speaking terms with us, still his *deeds speak louder than words*.



*For the Homeopathic Advocate.*

**"WHAT IS THE REASON THE POOR CHILD DON'T GET WELL?"**

A child from two to six years old takes a slight cold—sometimes it is more severe—and because it complains of slight pain or uneasiness in some part or parts of the system, the kind mother thinks it would be showing a want of proper regard for her child, if she did nothing for it in the way of *doctoring*; therefore the child must be put through a course of *herb tea*. In case the child does not get relief in the course of a few hours from the herb tea *alone*, then draughts are applied to the feet, composed of mustard seed or sheomaker's wax, together with onions over the chest and abdomen, and vinegar to the head. In the course of twenty-four hours the child will have received into its stomach from one quart to *three gallons of something*. By this time the child's stomach becomes irritable, and it vomits, and perhaps has a slight diarrhœa, with considerable fever, and more pain in the region of the stomach and bowels, which induces the family to send for a physician. He comes and finds the symptoms as above related, and, not taking the previous treatment into consideration, from its having nausea thinks the child needs an emetic, to be followed by a cathartic. After the child is *puked and purged*, then it is put on a course of *fever powders*—and they are rightly named, for you can produce a fever with them in four days in the season for fevers to prevail—once in three or four hours. Perhaps the physician will not think it necessary to *purge* the child oftener than every other day, and to *vomit* it from once to ten times a week; in the mean time the fever powders to be continued, together with the sage or other *herb teas*, which were given previously to his being called.

Sometimes the above treatment is not sufficient to cause an amelioration of the symptoms, therefore he "boxes the compass"—as Dr. Bush's student would say—does everything he can.

After the child has been sick from six to eight weeks, the sympathies of its friends are excited, and the question is frequently asked, "*What is the reason the poor child don't get well?*"

In order to make the case more plain, I will suppose that, another child, enjoying perfect health, of the same age and strength of constitution, shall be treated the same in

every respect. I will ask any candid person how long he thinks it would be before the child would be sick and confined to his bed? If he told the TRUTH he would say "not more than forty-eight hours to the extent." *And I pretend to say that the last named child would continue to be sick so long as the treatment is pursued.*

Now I would ask with all candor, Is it not perfectly ridiculous and unreasonable to suppose a sick child can get well under a course of treatment that will make a *well child sick*, and keep him sick so long as that treatment is pursued? In nine cases out of ten, the child, from taking a slight cold, would get well in from twenty-four to forty-eight hours had the mother played the nurse only; but by playing the doctor too, in case the child dies, she consoles herself by having done all she could for the "poor child." Should they think proper to discontinue the treatment after the child has been treated some six or eight weeks, and the child gets well, as they generally will, the physician has the whole community as his friends and patrons, for having performed such a *wonderful cure*. "*Who ever heard of a child's being so sick, so long, and still get well?*" Again, in case the child dies, the physician loses nothing in reputation, for he is considered to be *very skilful*, to be able to *save* the life of the child so long. Now had the child been under the care of an Homeopathic physician, and shown no signs of improvement in the course of three or four days, the family would have been dissatisfied with the physician, had they not perfect confidence in the system of practice, in most cases, and dismissed him and employed some one else; but under Allopathic treatment, six or eight weeks is considered but a *reasonable time* to give the physician and his system a *fair trial*. Every one can see the *unreasonableness* of this. We are very often called to see patients laboring under some *chronic*, and perhaps, *incurable* disease, who have tried the Allopathic, and perhaps all other systems of practice, except the Homeopathic, for twenty or thirty years, and having received no relief from any of them; but on the contrary, growing no better *very fast*, without losing the *slightest confidence* in the system or systems; who on trying the Homeopathic system for *two or three days*, and not getting perfectly well, or *much better*, condemn the system and pronounce it a *humbug*. This is *very consistent*. I am inclined to think that such consistent persons will never be liable to



"brain fever in the head," like a person in an adjoining town a few years ago.

I have written thus much, hoping to direct the minds of some to some of the unreasonable things connected with the practice of medicine; and if I have succeeded in convincing any one of their *inconsistency*, my object will have been accomplished.

Nashua, Jan. 1852.

J. F. W.

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For the Homeopathic Advocate.

MR. EDITOR,

Dear Sir:—You may perhaps be interested to know something of the sensation produced in our little community by the practice of the Homeopathic principle in treating diseases in our midst. At first the question was archly proposed whether such very *small* pills could do any good. But there were those who, having tried almost every other system in vain, determined, before laying down to die, to ascertain what virtue there was in Homeopathia. Humbug immediately sprang upon the tongues of a few would-be-wise—such as have no business of their own to attend to—and was spit forth by them, in all their harmless anger, in the highways and corners of the streets, and the sick-chamber even is not sacred, but they must needs obtrude themselves there, to babble about that of which they do not even to this day know the first principle, and so warm does the combat become, that a certain clergyman, residing on an eminence that he may overlook the people, arouses his huge proportions, as he glances *away down* our time-honored river, and again *over south*, and sees Homeopathy raising to health many who have been invalids we cannot tell how long, and exclaims, What new heresy is here?

But time progresses, and nobody is made worse, while all are made better, and many are seen about their daily business, apparently unconscious of ever having been sick. What is to be done? A new mode of attack is resolved upon, and those small doses, before so powerless for either good or evil, have now become exciting and deadly poisons, and those who take them are but kept up for a short time under their stimulating influences, to drop the more suddenly into a premature grave. Months roll away however and no harm ensues. Some who have been pronounced past all cure have been raised to comparative health. Wonder if the *fog has blown away* so the Doctor over the river can see this yet? Fevers, diseases of the chest and lungs, and others equally

difficult to remove, are treated according to the new system with a degree of success, to which our community were so unaccustomed that some other shift must be made by its opponents.

Another consultation is had, and pray, Mr. Editor, what new discovery do you think was now made? Why, that no one of those patients treated Homeopathically was at all sick. To be sure they remember to have cast some severe reflections upon their neighbors for trifling so recklessly with the lives of their friends. We know, say they, that we urged some to discard this new doctrine, and adopt the regular practice, as they would have but a few hours to live. We know we pronounced that little girl even at death's door and past cure, but some how or other she is restored to health. Homeopathy did not do it, oh no, nature did it probably—at least our Doctor over the river says so. They admit that they are exceedingly troubled to see some who had been in the hands of said-to-be skilful physicians, for years, without apparent amendment, recover so rapidly while taking homeopathic remedies,—*while* taking them, understand—not as a consequence of taking them.

They acknowledge that under the new system fevers *go off*—take notice, *go off*—in much less time than under the old, and that without depletion—yes, without the bleeding, the purging, and the vomiting, so delicious to our senses, and that many suffering under very dangerous maladies in some way or other recover without making a calomel chest of the system. In short, they exclaim every thing is done so straight forward, so much more readily and certainly than we have been accustomed to, that there must be some delusion about it. Homeopathy is at once pronounced a deception and a cheat, and the decision given that no one who has been treated by it has been *much* sick. It is true this was a hard pill for some of them to swallow, especially those of them who have consciences—but, say they, "our warfare is holy, and it will not be inquired of us at the judgment what weapons we used." This is the position of the enemy, now, sir. Oh what logic—what consistency!! If any new move is made, you may perhaps hear from us again. WESTMORELAND.

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☞ We intended to have presented our readers with more original matter in this number of the Advocate; but our time has been so completely occupied among the sick for the last few weeks, we are unable to fulfill our designs in this respect.



The following appropriate remarks we find in the December issue of the *Homeopathist*, which is from the pen of its Editor:

#### HOMEOPATHY AND ITS OPPOSERS.

The homeopathic system of medicine has been in existence about 60 years. In Europe and America it has engaged the advocacy and support of thousands of intelligent physicians. Millions of the people rest upon it in every hour of pain and sorrow, with the most unwavering confidence.

Other new systems of medicine have been popular with the ignorant; this has everywhere interested the most refined and intelligent. With the class who are able to appreciate truth, no innovation has ever risen to favor so rapidly as Homeopathy. It has now obtained a hold upon the public confidence which no circumstance can shake!

And what is the basis of this system?—What great truth does it contain which so interests the intelligence of the age? It is “*SIMILIA SIMILIBUS CURANTUR!*”

This is its distinctive characteristic—its peculiarity. If this be true the system is true!

To disprove its truth, and destroy its claims upon the public confidence we must disprove the truth of this law.

The whole school of allopathic doctors, are making war upon homeopathy. They pronounce it quackery and denounce us as quacks.

And what do they suppose they attack? Do they deny the truth of its fundamental law? Show us the man who has publicly made war against this principle?

No, all they attempt, is to decry our “little pills.” This is their song, morning, noon and night! These little pills float before their vision, like an incipient amaurosis. They see nothing else, curse nothing else.

Well, gentlemen, it may be a relief to you to be informed that you need not waste your ammunition upon these little pills. It is not these, which is marching this round world over and threatening the entire destruction of the ancient school of medicine.

The little pills are not an essential part of our enginery.

Now let us exhort you. Be honest. Do not for honor's sake, longer ridicule these little globules! You know if these were forever thrown away homeopathy would be just the same thing!

If you would make war upon us, come boldly to the work. Attack our great prin-

ciple. There is nothing else worthy your attention. Because we have found it convenient to put our medicines on sugar, for you to make war upon that sugar, is too small business for such dignified men.

You might as well in making war upon republicanism, pounce upon the paper whereon its laws are written. Suppose you could prove that the type were too small, or the books too small. Would this really affect the great principle of republicanism?

Don't you really feel ashamed of yourselves for making this great ado about “sugar pills!”

You have heard about the cry of “mad dog.” The quaker thought that if he could only start the cry of “mad dog,” and get the people running after the dog, he would certainly be killed.

Don't you know you are actuated by exactly the same spirit? You know just as well as we do, that these sugar pills have nothing to do with Homeopathy! But you think like the quaker, if you can only get the people running against Homeopathy with the cry of “sugar pills,” it is killed.

Gentlemen, it is small business, detestably small! You would rawhide your boys if you caught them at such frivolities.

Yes, indeed, if you were to set “Bose” at the pigs and he should avoid the big boar and tackle a little pig, would't you kick him, when he came back to you, wagging his tale for approbation? Would't you whip him?

So every one of you, who carefully shuns the great issue between us, and sets up a yelping against “sugar pills,” ought to be spanked for your puerility, cowardice and dishonesty.

The following interesting article from Prof. HILL, who has recently become a convert to Homeopathy, we have taken from the *American Magazine*, and we earnestly commend it as being worthy of a perusal by our readers. Prof. Hill has for several years been an active and able Professor, as well as a popular author in the Botanic or eclectic school, and as such, is extensively known throughout the United States:

#### Reasons for embracing Homeopathy.

BY PROF. B. L. HILL.

Having for the past eight years been intimately connected with the great reform in



medicine, known as the Eclectic, and having more recently become identified, to some extent, with that other branch, in the same movement, known as the Homeopathic school, it is proper, both out of due respect to my old associates, and for the cause of *truth*, that I make some explanations—that I present some of the reasons that have influenced me in the course I have taken.

I might content myself, and in fact, all reasonable minds ought to be satisfied, with the simple avowal, that in pursuing a *true* "*Eclectic*" course—that course which selects truth and rejects error, which embraces all new truths as soon as presented and understood, without regard to system or name, I had arrived at exactly the ground I now occupy. But there are many who deserve my respect and esteem, who have not had opportunities for testing fairly and impartially different modes of practice, especially the Homeopathic or specific mode, as fully as I have, who, consequently, are entitled to a more full explanation.

Before proceeding with details, however, permit me to remark, that I am fully aware that there are those who will not stop to consider the *reasons* which influence to actions, but who will act only from former prejudice, and *condemn*, without hesitation, everything that conflicts with their preconceived notions, or belongs to too high an order of science to be measured by a square rule. From such, I expect but little, and of such, I have less hope. But I wish particularly to address myself to the *liberal, thinking* portion of the profession—to those who are satisfied that, though a great deal has been done of late, to reform and improve the practice of medicine, there yet remains more to be learned.

I know that many of my friends will regret, at first, that I have become a believer in, and an advocate of the Homeopathic law, that of *similia similibus* while I believe that the time is not far distant when they, too, will be on the same platform, and we shall be again acting together, battling for the elevation to its proper height of our noble art. I am the more confident of this from the fact, that there are among my professional friends a large number of enlightened, *liberal, honest* and truth-seeking men—just such men, as will, when they have had the same evidence as I have, act as I have done—embrace the truth and practice upon it. I do not ask any one to adopt the Homeopathic practice from my recommendation merely, for that would be improper

and futile. It must be studied, tested and understood, in order to be successfully practiced. Its truth and beauty must be witnessed, and when once fairly before the mind, it will be of necessity embraced.

I only ask of those friends, that they go to work patiently, and investigate the truth of the great law of cure, after learning what it is claimed to be by its advocate. Test it in actual practice, and compare its results with those of other modes, as I have done, and as hundreds of others have done, whose names alone ought to be a sufficient guarantee for the truth of any science they profess to have studied. I am fully aware that it is difficult for one to abandon a course of practice which is crowned with superior success, and adopt another, though it may promise still more favorable results. I am able to explain why many "*Eclectic*" practitioners still adhere, in part or wholly, to their peculiar mode of treatment, reluctant to embrace Homeopathy; from the fact, that when they look around and see that the practice of the Old School falls so very far short of their own, in point of success, they feel pretty well satisfied, and are very slow and cautious in treading upon new and untried ground. They are not in the habit of seeing their patients die from the direct effects of their prescriptions, as is too often the case with the mercurial and blood-letting practice;—hence, they cannot so cheerfully abandon it. I acknowledge that this was true in my own case, and I have made very slow progress in embracing Homeopathy, if I may be judged by the mushroom growth of some of its members. It has been nearly six years since I began to test the medicines, and candidly to look at their use in the hands of others. I have used them (secretly, I acknowledge) more or less ever since that time, gradually extending their range of application, and have, for at least three years, been satisfied that the Homeopathic law is true, believing also, that there exists a specific remedy for every combination of symptoms which is capable of restoring health in all cases when the organism retains sufficient vitality to react. Notwithstanding these facts, I have not, until within the last twelve months, been well convinced that the Homeopathic practice, at its present stage of development, is preferable to, and more successful than that which I was then pursuing. Especially did I doubt its sufficiency in those cases called surgical, and particularly, real surgical cases, as wounds, contusions, scalds, burns and their consequences; as well as in



ulcers and specific contagious diseases. But my opportunities for testing it personally, as well as observing it in the practice of others, since that time, have completely removed those doubts.

I have thought proper to say this much by way of preface, before commencing a detailed account of the experiments and observations which have, step by step, led me on the ground I now occupy, and have felt it to be my duty to join the Homeopathic School, and do all in my power to inculcate the great truths contained in the Homeopathic law.

In giving the details, which I shall present in subsequent articles, I shall proceed with those cases only wherein the contrast between different modes is clearly shown, leaving out all those wherein there might be any doubt.

The opportunities which I have enjoyed of obtaining the best of counsel, aside from Homeopathic, have in general been the most ample, and I can assure my friends, that in difficult and doubtful cases, I have not been backward in availing myself of the advantage to be derived from the knowledge and experience of those who are acknowledged to be the most able. If under those circumstances, the treatment failed of success, the fault cannot be charged to lack of knowledge and experience on the part of the practitioner, but must fall upon the system applied, as it was according to the best authority.

My attention was first called to Homeopathy, as seriously worthy of attention, in the winter of 1845. Having witnessed the effects of the specifics on several patients, and having heard positive testimony in their favor from men of sense and veracity, both professional and unprofessional, I felt bound to look further at the subject. Accordingly I procured some of the books and some few medicines, read as much as my time and other engagements would permit, and sought intercourse with Homeopathic physicians, *with a view to learn*. I also embraced every opportunity of visiting their patients and witnessing the effects of their prescriptions. Occasionally I prescribed the Homeopathic medicine myself, in such cases as presented the symptoms clearly, and at the same time admitted of delay, without danger, in case the medicine should do no good. In all these trials relief followed the prescriptions and at least afforded evidence, that other medicines would have done no better.

About the same time, Prof. Buchanan

was giving a course of lectures and experiments at Fourth street Hall, Cincinnati, in the lecture room of Eclectic College, in which he was afterwards appointed to a professorship.

In his experiments on myself, as well as on numerous others, with medicines in which striking medicinal effects were produced by holding in the hand medicines enveloped in several folds of paper, he put it beyond a doubt in my mind, that what I had always looked upon as the *pre-eminent absurdity* of the Homeopathic system—the power claimed for “infinitesimal doses”—was, probably, not only correct, but susceptible of the clearest demonstration. These experiments were made without any reference to systems, to prove the truth of some of his philosophical views.

They have been repeated again and again on hundreds of persons with similar effects. The only question that remained in my mind, after these repeated demonstrations, was, whether the law of *similia similibus*, was true or applicable in all cases. I knew that so far as I had used medicine, or seen it used by others, in strict accordance with the law it had invariably produced favorable results.

In the winter of 1847, I devoted much of my time to reading the works of Hahnemann, Jahr and, Hartman, and became tolerably well acquainted with their teachings. But holding as I did, the place of both Professor and Demonstrator of Anatomy in the Eclectic College, and giving nearly all the practical instruction on Surgery, Dr W. Beach, being only nominal Professor of Surgery, being also in rather feeble health, I withdrew almost entirely from practice, and did not have at that time, many opportunities of testing my knowledge of Homeopathy.

(TO BE CONTINUED.)

*Indian's Idea of “Bustles.”*—One of our California exchanges contains some interesting anecdotes of the Northwestern Indians, from among which we select the following:

“It appears that the Indians, as is their custom, had held an annual powwow at the mouth of the Columbia River, on the occasion of the opening of the Salmon fisheries, and during its continuance, some of the ladies and gentlemen of Astoria, Portland and other towns, visited their encampment to witness the ceremonies. The old warriors were much interested with the young white “squaws,” and were at a loss to know why their dresses did not fit them like their own squaws. By some means they became pos-




sessed of the secret. Shortly after the dance broke up, and they all started for their respective homes. On arriving at home, all those who were unable to go to the feast, gathered round to hear the news. Among other matters, the subject of "bustles" came up, and first it was to be shown how they were worn, and then to be explained what was their use. The scene is thus described by an eye witness:—

"Imagine an immense lodge, in which were seated in a circle the whole of the tribe—the utmost gravity is on each face, and only one is allowed to speak at a time. The women are never allowed to speak at all. At length a squaw rose up, and taking a bag of feathers, tied it round her waist with a string—she then walked up and down the lodge to show how the white women walked. She then sat down and the rest gave a grunt of satisfaction."

"A warrior then rose, and stated that he thought its use was to catch fleas; for, said he, when they get to the string, they will run round to see what it is, and will fall into the bag, and when it is full they take it off and burn it. He sat down and received a general grunt."

"Another arose and gave as his opinion that it was to catch the perspiration; for when it meets the string, it runs round into the bag, and when it is full they empty it.—Another grntt."

"At last the old doctor—the medicine-man—from whose decision there is no appeal, gave the signal for silence, and then said, that the white women did not have so good forms as the Indian women, and that the white men were fond of good forms, and the white women wore these bags to make the white men think they were well formed.—He then sat down amid repeated grunts."


 The Water-Cure Journal published at New York throws open its columns to the Allopathic school, for the discussion of the relative merits of the two systems—Allopathy and Hydropathy.


We long since challenged the old school to a similar discussion, but no one dares to accept it. We now go further than the Hydropath, and offer the use of our pages to discuss whether the world would not be better with no system at all than with Allopathy, as now taught and practiced.


Dr. J. C. Warren says every person who chews tobacco exposes himself to cancer on his lip or tongue.

The above we find going the rounds in the newspapers. We would request this sagacious doctor to inform the public candidly what effect *calomel* has upon the mouth, tongue, &c., &c.

Your rejecting tobacco and swallowing calomel. Is like straining at a gnat and swallowing a camel.

 "My young friend," said a minister to a boy at a camp meeting, "Do you ever think of a future state?" "No, I never meddle with *state* affairs, though brother John is a politicianer." Do you ever think of dying?" No; but I guess our Sally did when she had the measles, for she turned all sort o'colors!"

 If a certain female don't call and pay her bill of \$10 soon, she may find something in this journal that may not be so pleasant to her, or her friends, as a clear conscience. Beware to whom we speak and where. A word to the wise should be sufficient.

 The next number closes this volume of the Homeopathic Advocate.

## D. WHITE, M. D., HOMŒOPATHIC

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 All orders and communications must be addressed, POST PAID, to the Editor, Keene, N. H.



# HOMEOPATHIC ADVOCATE

## AND

# GUIDE TO HEALTH.

VOL. 1.

KEENE, N. H., MARCH, 1852.

No. 12

*From the North Western Journal of Homeopathia.*

### A GLANCE AT THE CONDITION OF HOMEOPATHIA.

We are told by our adversaries that Homeopathia is "going down" in Europe, Great Britain, and the United States. Such is not the fact as is well known by the most superficial observer of passing events.—From every quarter of the world where it has been introduced, *cheering tidings* are received of its warm reception, and of its rapid growth in public favor. This fact is corroborated by testimony drawn from allopathic sources. Why are their journals filled with bitter denunciations and tyrannical resolutions against the new system? These efforts must have some significance, some definite object in view, or why bestow so much labor to no purpose? If it be a shadow, the system will soon pass away, without leaving a trace on the surface of society. No exertion will be required to hasten its downfall; it will die of itself. There is much meaning in all this opposition not to be misunderstood, and full of instruction to us. Let the matter be disguised as it may, there is a settled plan to overthrow it, if possible—with what prospect of success, is best shown by the present condition of Homeopathia. Instead of losing confidence, it is rapidly gaining favor among the most influential and intelligent. If the system be inefficient and unmeritorious, why has it shared so large-

ly the attention of allopathists?—From the amount of fear manifested by them, the fact is disclosed of the deep concern felt for the safety of their craft. There is no compromise in this contest—such a term is unknown to *truth*: it is the overthrow of an old-dynasty, as despotic as any that has ever existed, and the establishment in its place, of a new one, founded upon a law of nature. We do not labor so much to convince physicians: if they are really anxious to find out the merits of Homeopathia, the means are within their reach; if prevented by interest or prejudice, it is unworthy of man, and discreditable to his noble nature. It is to the people the appeal is made—nor has it been made in vain, as is attested by the approval of thousands who are enlisted under its banner. The army of reform is daily gaining new recruits, much to the dismay of our opponents. We are not discouraged by abuse and persecution, but stimulated by them to greater diligence in the attainment of our noble aim.

Judging from the signs of the times, the science of homeopathia bids fair to be extensively established in all countries. Implicit confidence is no longer placed in the aged system of allopathia. Mere antiquity alone is not sufficient to secure public favor. The time was when this circumstance was a potent sanction—it is now past. The old system has not the first attribute of science; its claim to this dignity is



mere assumption, without any evidence to support it. Science is a collection of facts in harmony with each other. The relation of these facts to each other is definite and uniform. Any one at all conversant with allopathic writers upon the subject of the practice of medicine, can not fail to discover the discordance of their views. So much has this condition of their school been felt and deplored by the ablest of them, that they have repeatedly exclaimed, in despair of improving it, "the world would be better off without physicians." We concur with them in this verdict, and believe there cannot be found a dissenting jurymen. No two authors agree upon any one subject, except it be the overthrow of existing systems, and the establishment of their own upon their ruins. This want of agreement among them results from an absence of any law by which to be governed in the administration of remedies. Unless there is a fixed rule to refer to and observe, susceptible of uniform application in every part of the world, of course there cannot be *unity* among physicians.

Although homeopathia is in its infancy, yet it is the oldest *theory* extant, because the therapeutic relation existing between drugs and diseases is fixed and unchangeable;—and as this relation is the guiding point in the practice of the system, it must continue in *identity* through all time what it now is under the present order of nature. Of course reference is here made to the *great law* upon which the system rests, leaving to time the perfection of its details. If the law is misapplied at the bed-side, the fault is not in the system but in the administrator, who does not understand its application. We have often noticed, with regret,

the injustice done it by psuedo-homeopaths combining the two systems in practice, alleging that the new mode is not sufficient for every case of disease,—attempting by such artifice to justify their conduct, when, to tell the truth, they are either ignorant of its literature, or base enough to sacrifice it for the sordid purposes of lucre.

What is the state of the case with allopathia? Not less than two hundred theories have been promulgated since its existence as an *art*; their fate is too well known to require any recital at our hands. It does not require the eye of a prophet to describe its future condition; the dullest intellect can tell it by perusing the history of the past. If two thousand years have failed, with the best minds in its employ, to give it a rational and consistent mode of practice, what prospect is there now of better success? None. That it is doomed to decay, is as plain as the "hand writing on the wall."—The sooner it falls, the better it will be for mankind. The sickle of death has cut down thousands, yea, millions, bro't to premature graves by this insatiate monster, under the guise of science. Away with *such* science! instead of mitigating the pains of disease, they are augmented by it ten fold. The physician would have an easy task, if required to combat natural diseases alone, but add to them the legion of artificial or drug diseases, and his labors are more than quadrupled, with much less prospect of removing them. We verily believe that all the plagues, however malignant, ever visited upon men, have not destroyed half as many lives as this great destroyer, popularly termed allopathia.

May not the physical ills of life



be greatly multiplied by our misdoings? Most assuredly they may. It behooves the guardians of health to point out the causes of diseases so that they may be timely avoided, whether they arise from natural or artificial sources. It is as rash to expose ourself to the influences of the latter as to the former, indeed, more so, as it is well known that morbid conditions produced by drugs make up the greatest amount of human suffering, while they are more difficult of removal than the effects of the ordinary causes of sickness. An explanation of this fact is to be found in a deficient knowledge, on the part of allopathists, of pure drug effects. Drugs upon the healthy man must first be studied, or it will be impossible for any one, however skilful, to distinguish or separate their effects or symptoms from the symptoms of disease. Without this knowledge of the primary effect of drugs, the practice of homeopathia would not only be impracticable, but could not exist as an art. It is the duty of every physician to use those means only of which he has a perfect knowledge, or he will become an engine of death instead of a messenger of mercy. Drugs can not be used as they are by the old school without injury; a moment's reflection ought to convince any one of this truth. It is owing to the ignorance or the blindness of its physicians of this fact, that so many chronic maladies are produced, and so many lives lost to society. They are slow to learn wisdom. The mere knowledge that Calomel will purge as well as *salivate*, Opium lull pain, Ipecac vomit, etc., is not sufficient to constitute the safe physician; his mind must be deeply stored with all the minutia of Therapeutics or he will fail to grapple

successfully with every form of disease to which "human flesh is heir." So long as physicians make use of implements of which they have no knowledge, the community must suffer for it. As well might it be expected of a child to handle sharp-edged tools without inflicting serious wounds, as to suppose the habitual practice of swallowing large quantities of Calomel, Quinine and Opium, (to say nothing of Cayenne Pepper) can be continued without the most deleterious results.

If the old school were not so bigoted and self-righteous, their condition would not be so hopeless. But they have become so wise in their own conceit as to presume to put limits to medical literature, and any one who dares to dissent from their teachings, is branded with heresy. What right has any Faculty of men, with the imperfections of nature common to all of us, to say that the acme of medical science has been reached! that no other theory than the one they worship is true? Such dicta are more in unison with the ravings of madmen than the language of sane minds. No man, by authority of any sect, whether in religion, politics or science, has any right or power to bind the conscience or fetter the mind with any conditions incompatible with rational liberty; and he who has the hardihood to undertake it, as exemplified by the transactions of the old school colleges, "reckons without his host,"—his arrogance can not pass long unrebuked, or his name escape the blight of infamy. We believe with the sage of Monticello, that "error may be safely tolerated when reason is left free to combat it." Such is the language of wisdom, and is as applicable to this subject, as to the circumstances which suggested it.—



We only claim the privilege of setting forth our doctrines to the world, believing an impartial public will do them full justice.

THOS. HAUGHTON, M. D.

## REASONS FOR EMBRACING HOMŒOPATHY.

BY PROF. B. L. HILL.

[Continued from page 175.]

I had during the next year, but few opportunities for testing the comparative merits of the two systems, except in rather common cases, which yielded to Homeopathic remedies readily, but might have been cured, perhaps, by other means, in as short a time.

One case, however, came under my notice, worthy of remark. It was the daughter of Mr H., near Birmingham, my country residence at that time.

She had, for several months, been suffering with a spinal disease, which had resulted in *chorea*, of a very distressing character. Her health had been declining rapidly for a few months, and her mind was evidently becoming much affected. The jerking and convulsive movements were constant, very distressing, and really frightful. She had been prescribed for, by several physicians, before I was consulted.—On examining the case, and learning what had been done for her, I concluded that it was hopeless, or, at least, that no remedy known to the non-homeopathic practice was of any use. The brain and spinal cord seemed to have suffered beyond the possibility of recovery, both as to mental and physical action. I gave my opinion accordingly; but told the parents that, if they thought proper, I would do the best I could,

and suggested the possibility of Homeopathy doing something for the case, remarking that “it would do no harm.”

I was then informed that a Homeopathic physician, (a “Dutch Doctor, as they called him,) had examined the case, and said he could cure her. I advised them, by all means, to let him try. They proposed that I should take the case, and use any remedies I thought proper, but finally consented to try the professed Homeopath. The result was, that in two months, the child was restored to health, body and mind, by “little pills.”

I was satisfied that, in this case neither faith nor imagination had any thing to do with the cure, as the child had been too nearly demented to exercise either, and certainly the faith of the parents was not very strong.

But then it was said to be a nervous disease, and these “small doses might do for nervous folks.” It however made a lasting impression on my mind, and determined me to study it further.

I noticed also, that this same Doctor was quite successful in other forms of disease—as much so, to say the least, as his neighboring physicians.

On my return to the city of Cincinnati, in the fall of 1848, I procured some new books and remedies, and began to use more of them than at any previous time, but did not rely upon them in cases of imminent danger, unless they appeared hopeless, and beyond the reach of other remedies.

One cure of this kind is worthy of notice. It was a case following a *difficult labor*, where the patient had been in labor of the severest character, four days, and finally was deliv-



ered, after the operation of embrulcia—the parts having become inflamed and prodigiously swollen and much injured by the operation. The most violent metritis, with peritonitis, soon followed, added to which, phlegmasia dolens came on. She was delirious, exhausted, and in a most helpless condition. Her pulse small, hard, and so frequent as to defy any attempt at counting, and attended with subsultus tendium.

All attempts at swallowing were fruitless, and external applications seemed to exert but a slight if any influence. Under this helpless state of things, I concluded “to give Homœopathy a fair test.”

Accordingly, *arnica 3d* was given in globules, put upon her tongue, and a dilute tincture applied, per vagina, into the contused and lacerated parts. This was followed with other Homeopathic remedies, according to the symptoms. Improvement was apparent, in a very short time, and a rapid recovery to health soon followed. I could not say that this recovery was the result of faith alone, or imagination, for when the medicine was first given, she had no power of sense or imagination—was exhausted and delirious.

No remarkable cases occurred, under my notice, from that time until spring, when the cholera made its appearance.

Though we had abundant testimony of the great success of Homeopathy in this dreadful scourge, yet “book testimony” of the effects of “infinitesimals” was not sufficient to expel my doubts as to its efficacy.—Having never seen them tried in cholera, and being in possession of means which, in the hands of others, in 1834, had proved vastly more successful than the old school practice, I dared not to venture on new

ground, in so formidable and rapid a disease. I did not, therefore, use Homeopathic remedies in cholera that year, until I was myself prostrated with the disease.

But, though I did not use the Homeopathic remedies myself, I had abundant evidence of their great success in the hands of others, among my friends and acquaintances. Not only so, but on several occasions I was allowed to visit the patients of Homeopathic physicians, while suffering with the most violent attacks of cholera.

One case was that of a lady, Mrs A. who had been in cholera from early in the morning until eight o'clock, P. M. when I saw her, in company with a Homeopathic physician, who treated her case. She had been medicated, all day by the usual stimulants, and diaphoretic remedies, internally and externally.

From the account given of the medicines used, and the manner of using them, I was satisfied that the case was a desperate one, or it would have been arrested, or at least palliated, by the treatment, for it was such as had succeeded in my hands and the hands of other eclectics, in extremely bad cases; but in this case it was a total failure. The disease had regularly progressed until, at this time, she was in the blue, cold, and pulseless collapse, with violent spasms in the muscles of the legs, arms, and abdomen; had excessive nausea and vomiting, with a rice-water diarrhea, almost constant.

*Cuprum*, 3d dilution, was given, when cramping ceased, followed by *ipêcac*, *veratrum*, *arsenicum*, *carbo veg.* and *secale cornutum*, as the symptoms of these remedies appeared.—The symptoms yielded very soon, and in a few hours the patient was free from disease.



*From the American Journal of Homoeopathy.*

## AN ALLOPATH IN TROUBLE.

MR EDITOR :

DEAR SIR,—The following incident, which occurred in my practice, you are at liberty to publish if you think proper. I was called to visit a lady who resides in the flourishing village of Springfield, some fifteen miles from my place of residence; I found her laboring under a nervous disease of long standing. On account of the distance, I left a prescription to last three weeks; but having occasion to pass that way in a few days, I called to see how my patient was getting along. I found it necessary to change the remedies, and in doing so I left a part of my first prescription untouched. A short time after my last call, Doctor \* \* \*, a regular allopathic physician of the village (who had attended the lady before I saw her) called one evening and asked her if she thought her physician, "the little pill Doctor," was doing her any good, to which she replied, that she thought he was, inasmuch as her health was evidently improving. The Doctor said, you are mistaken, and I will prove to you that what you are taking is perfectly inert and worthless; and I will eat any quantity of it which you may have on hand:—whereupon several powders that remained of my first prescription were handed him, one of which he opened, and with an air of triumph swallowed its contents; he then deliberately proceeded to open another, but the next instant he sprang several feet at a single bound, and fell near where the lady was sitting, exclaiming, "help or I am a dead man." His whole frame was convulsed, his eyes stared wildly, and in his countenance was depicted the image of despair; the neighbors in the immediate vicinity

were alarmed and soon on the spot; the good ladies seeing the deplorable condition the doctor was in, and learning the cause, with their characteristic promptness suggested the propriety of administering antidotes; one says "give him camphor, another vinegar, another coffee," and so overwhelming was his anguish, that he seized with avidity the dry grains of coffee, cramming them into his mouth, first with one hand, and then with the other; the antidotes being administered and no relief obtained, a physician was sent for, who was soon in attendance; he administered an emetic, followed by antispasmodics and sedatives, also counter-irritation, friction, the warm bath, etc., but all to no purpose, he continued in deep distress, uttering the wildest exclamations of horror and despair. The attending physician suggested the propriety of his making some arrangement of his business; he accordingly gave some directions concerning his property, and requested that intelligence of his death should be immediately communicated to his distant friends and relatives. He continued in deep distress until exhausted nature sunk under the protracted effort and became comparatively quiet. The physician and all the attendants had been indefatigable in their efforts to relieve the unfortunate sufferer; a variety of articles of household furniture were called into requisition during the night, pots, kettles, pails and pans were overturned in the hurry and confusion, and their contents scattered in every direction; and these had become so thoroughly incorporated, as to give to the room the next morning more the appearance of a hog's sty than of a human habitation. The unfortunate M. D. dispatched a messenger to me for as-



sistance, with a special request that I should inform him what the medicine was that he had taken. I returned him for answer, that *doctors* ought never to swallow a medicine without first knowing what it is.—The doctor continued for several weeks unable to attend to his business, during which time he gave it as his settled opinion that he should never recover from the effects of the medicine, and the horrors of that fearful night.

WILLIAM F. OWEN, M. D.  
Spring, Crawford County, Pa.  
August 15, 1851.

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## THE HOMŒOPATHIC ADVOCATE.

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D. WHITE, M. D., EDITOR.

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### TO OUR PATRONS.

This number completes the first volume of the Homeopathic Advocate, the publication of which was commenced under the most unfavorable circumstances. The first number was issued with only a few subscribers. Since, however, their numbers have increased to as many hundreds. We are well aware that this volume has been faulty in many respects, which in most cases has been beyond our control. We could not well alter the mechanical arrangement of it without rendering it unfit for binding—consequently we have imitated the style of our first numbers as nearly as possible. We have not been able to present our readers with such a variety of original matter as we should have liked; yet knowing that a large majority of them have never before read any thing upon the subject, and having had access to many articles that were well adapted for popular reading, we have concluded to present them instead of our own productions. We intended in the outset to have filled our journal with more articles upon Hygiene and Dietetics—but the strenuous

opposition with which we have had to contend in our own immediate vicinity, together with its present small size, has prevented our accomplishing what we intended at the outset.

In order to carry out our original designs we are compelled to enlarge our next volume, and consequently to raise the subscription price, in order to meet the increased expense attendant upon its publication.

We did not commence its publication expecting to derive any profit by so doing, and we shall continue it so long as we receive a sufficient sum to pay the first cost, and should we be fortunate enough to receive something more, we will give our readers the benefit of it in the continued improvement of its pages. And if the public see proper to encourage our effort by giving us a large subscription list, we will give them in return a journal inferior to none other in America. But while we are urging our patrons to aid us in our future efforts, we would not be unmindful of the favors already bestowed—for these our patrons will please accept our thanks. We never expect to please every one—this is impossible—but if a majority are satisfied that they have received an equivalent for the money paid, it is all that we ask.

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### HOMEOPATHY AND HYDROPATHY.

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The editors of the American Magazine of Homeopathy and Hydropathy, published at Cincinnati, O., have deemed it proper to designate us with the term of *false prophet*, simply because we do not countenance their proceedings, or the course taken with their journal. We do not profess to be a prophet or the son of a prophet, yet we think ourselves endowed with sufficient foresight to see the absurdity of their course of procedure. We believe they are the first that have attempted to introduce a barefaced humbug into the homeopathic ranks. For ourselves, we are opposed to quackery in every form and under all circumstances, and



we shall have the hardihood to utter our protest against it whenever and wherever an attempt is made to introduce it—especially in the homeopathic community.

Let us look for a moment and see what would be the result of such mongrelism, if carried out as that journal proposes, by all homeopaths; for if we but begin heaven only knows where we shall end.

The use of *water* as a remedial agent in some form is admitted by all classes of physicians. No honest individual will deny but that relief often follows its use, whether applied hot or cold, but does it necessarily follow that we must use this agent indiscriminately, without any regard to the constitution of the patients or the nature of the malady under which they are suffering? Have not most of us witnessed good results—at least for the time being—from the effects of *calomel*? Then why not for the same reasons and with equally as much propriety, introduce this pernicious drug into our practice, and style ourselves Homeopaths and Calomelites?

No one who is at all informed upon the subject, will deny the benefits resulting from the administration of *lobelia* and *cayenne*—and shall we style ourselves Homeopaths and Thompsonians?

And lastly, but not by any means the least, we would inquire, Where will you find a remedial agent that will relieve the momentary suffering of a patient quicker than *opium*? Therefore by the same rule and for the same reasons, we must adopt a more liberal term. But as our partnership is already so extensive—and every year we shall probably have to admit more or less new ones—we recommend to the consideration of the aforesaid journal the following title, viz:—HOMEOPATHY & Co.

Silent partners—

Hydropathy,  
Allopathy,  
Thompsonianism,  
Opiumites,  
Electrics,  
Eclectics.

Does it require any supernatural gift to see the absurdity of such a course of procedure? Do the homeopathic principles forbid the use of any drug? or are we restricted to any particular class of remedial agents if they are applied upon the principle of *similia similibus curantur*? If not, then why hitch on any unnecessary enginery to mystify our beautiful system? If we rightly understand homeopathy, we are every where permitted to use *water*, hot or cold, or even medicated, and to any extent our judgment may dictate. Then why make so much ado about so frivolous a matter? For ourselves, we are perfectly satisfied with homeopathy as it is, and therefore shall most respectfully decline any partnership. Theory in medicine is one thing, and practice is quite another. A theory may appear very plausible at first sight, but when that theory is reduced to practice, it often disappoints our expectations. We hazard the assertion that no skilful homeopathic physician can be found who is dissatisfied with homeopathy as it exists—although we are acquainted with several so-called physicians (and some of them have taken upon themselves the name of homeopathists) who will tell us that they have occasionally resort to *emetics* and *cathartics*, and in particular cases to *bleed* and *blister*, &c. &c. But it always happens that this class never have much to do in practice, consequently we find them occupying their time in compiling or writing medical books for domestic use—or dissertations upon subjects of no practical use to themselves or their fellow men.

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*Homeopathic Advertisement.*—The best advertisement a homeopath can probably have is an allopathic patient walking the streets with a *calomel* sore mouth. It is worth more than one or two hundred dollars a year to any homeopathic practitioner. We are under especial obligations to some of our allopathic neighbors for one or two of this sort.



## PROSPECTUS.

THE first Number of the second Volume of the HOMŒOPATHIC ADVOCATE will be issued about the first of April next. The great demand on the part of the community for information pertaining to the science of Homeopathy, induces us to enlarge and improve the coming volume, so as to contain from sixteen to twenty-four pages, and double the amount of matter of the present volume. It will be printed on the best of paper, enclosed in a neat cover, and in all respects executed in a superior manner. It will be illustrated with at least twelve cuts, making it a work second to none of the kind in the country.

The object of the Journal will be to disseminate the principles of the Homeopathic Practice, as taught by its illustrious founder and promulgated by his followers down to the present time. It will also contain popular articles on Anatomy, Physiology, Hygiene, Dietetics, &c., &c.

We shall studiously avoid, so far as possible, the discussion of all controversial topics, that we may present our readers with that which is of more vital importance.

We intend to make the Journal a terror to medical quacks of every description—to lift the curtain and expose their business in its true light—to advocate reform in every thing that tends to improve men, in a moral intellectual and physical point of view.




Having secured the services of several eminent physicians as contributors to the Journal, we feel confident that we shall be able to present our readers with a monthly visitor, highly acceptable to the friends of Homeopathy, and at the same time lead the honest enquirer after truth in paths that will lead to health and longevity. It is a happy omen for the future that community is beginning to appreciate and attach a proper value to the truths of physiological science and the laws of health, and afford support to works of this kind. To cultivate and

expand that taste, we consider worthy our highest effort, and we shall spare no pains to make our monthly issues worthy of the cause we advocate.


The Journal will be issued on the first of each month, and sent by mail—unless otherwise ordered—to all our patrons.


### TERMS.

Single subscribers One Dollar per annum, if paid in advance, and twenty-five cents for every three months' delay—Five copies for Four Dollars—Ten copies for Seven Dollars—Twenty copies to one address, with cash in advance, Ten Dollars.

 All letters and communications addressed  Post Paid  to the Editor, Keene, N. H.

*A Proposition to our present Subscribers.*  
—Any of our old subscribers who will obtain for us one new subscribers, and send us one dollar before the first of April next, shall be entitled to two copies of our next volume for one year. We make this proposition in order to increase our circulation as much as possible. Now who cannot easily obtain one subscriber?

 It is desirable that our friends should send in their names as early as the 20th of this month, in order that we may know how large an edition to strike off.

 It is expected that our agents and subscribers who have neglected to pay us, as yet, for this volume, will forward the pay immediately after the receipt of this No.

### REMOVAL.

We have removed our office from Court to Marlboro' Street, second house from Main Street, where we shall be happy to receive our old friends and patrons, and as many new ones as may wish to be restored to health or relieved from their present ills without the use of emetic or cathartic, or any other depletive process.



DIETETIC RULES  
AND  
REGIMEN FOR THE SICK  
DURING  
**Homeopathic Treatment.**  
—  
DIRECTIONS.

The needful dietetic observances during Homeopathic treatment, are comprehended under the following general rule, viz:—  
The patient should abstain from the use of everything of a medicinal nature, and should partake of light, digestible food, to satisfy hunger, and of such drink as nature requires to allay thirst. Agreeable to this rule, the aliment may be classified under the following subdivisions:—

I. ALIMENT ALLOWED.

I. In acute diseases the appetite is mostly impaired, and only the lightest and most simple kinds of nutriment are proper; but in these cases nature herself usually dictates the needful abstinence, and the patient is allowed pure water in preference to all other drinks; toast water, or water with the addition of sugar, raspberry or strawberry syrup; barley water, rice water, thin oatmeal gruel, panada, gum Arabic water, whey, milk and water, preparations of arrow-root, sago and tapioca, without any other seasoning than a little salt and loaf sugar, or one of the syrups mentioned. Most kinds of ripe succulent fruits possessing little or no acidity, fresh or prepared by cooking, and eaten in moderate quantities at a time—as grapes, sweet oranges, melons, dried fruits, as figs, prunes, dates, currants, apples, peaches, strawberries, raspberries, and sweet cherries; but no fruit whatever should be used in cases of colic or diarrhœa.

II. After the more violent symptoms of acute disease have subsided, and the appetite calls for more substantial food, or in most chronic diseases, a wider range may be taken in the choice of aliment; and in such the following articles, in addition to those already enumerated, are allowed.

All kinds of light bread and biscuit not containing potash, soda, or other similar ingredients, and not too fresh; cakes composed of meal, eggs, sugar and a little butter; light puddings and dumplings of wheat, Indian meal, rice, oat meal or bread, without wines, spices or rich sauces; hominy, Indian mush, rye mush, groats, pearl barley, potatoes, milk which is several hours old, butter-milk, boiled milk, cocoa boiled with milk or wa-

ter, pure plain chocolate, butter free from any rancid or unusual taste, cream, mild cheese, curds and other simple preparations of milk, plain custards, raw or soft boiled eggs, and egg tea, except in diarrhœa; soups and broth of animal and vegetable substances elsewhere permitted, seasoned with a little salt only; beef tea, chicken water, (the flesh being boiled at least for half an hour) chickens, pigeons, turkeys, venison, (cooked without stuffing) beef, mutton, the lean part of ham, neats' tongues, fresh scale fish, except salmon, raw oysters, stewed oysters, except in summer months; salt, sugar, ice creams with the syrup of strawberries and that of other allowed fruits, and not flavored with aromatics.

Should any of the allowed articles of diet disagree with the patient, on account of some constitutional peculiarity, or the nature of the disease, they should be avoided by him though perfectly wholesome for others. In relation to all articles to which the patient is so accustomed that it is difficult for him to abstain from their use, as well as with respect to many influences which he cannot avoid, he must confer particularly with his physician.

OCCASIONALLY ALLOWED BY DIRECTION  
OF THE PHYSICIAN.

Salted meat, not too old, and soaked in fresh water previous to boiling; boiled ham, salt fish, and the like; veal, lean pork, wild ducks, rabbits, soft boiled eggs, buckwheat cakes, acid fruits, cider and cider vinegar, asparagus, sweet potatoes, turnips, carrots, cabbage, cauliflower, spinach, green or dried peas or beans, tomatoes, beets, boiled Indian corn, (but these vegetables should not be used in colic or diarrhœa,) weak black tea.

II. ALIMENT STRICTLY FORBIDDEN.

Old smoked salt meat, the liver, heart, lungs or tripe of animals, rancid butter, strong cheese, lard, pork, roast pig, pig's feet, hogs' head, cheese, scrapple, sausages, smoked meat, smoked fish, geese, hard boiled eggs, omelet, fried oysters, oyster soup, pepperpot, turtles, terrapins, fish without scales, as cat-fish and eels; lobsters, crabs, clams, and soup prepared from them; the flesh of all young animals, food prepared from blood, and much animal fat; all kinds of colored confectionery, colored toys, if the colors be not fixed, are on all occasions to be withheld from children; all kinds of nuts cakes prepared with much fat or aromatics, all kinds of pastry, drawn butter, highly seasoned sauces, soups and broth, and honey; sauer kraut, pickles, artichokes, pickles pre-



pared from spices, or greened with copper; catsup, parsnips, celery, horse-radish, garlic, raw or pickled onions, all kinds of pepper, sweet oil, mustard, saffron, nutmeg, ginger, lemons or orange-peel, vanilla, laurel leaves, bitter almonds, peach kernels or peach leaves, cloves, cinnamon, alspice, coriander, fennel or aniseed, majoram, sage, thyme, spiced chocolate, mushrooms, lemonade and all other acidulated drinks; all natural and artificial mineral waters; *coffee, green tea, tobacco, snuff and segars.*

All kinds of spirituous liquors, brandy, rum, whiskey, gin, spirit, and all pure and spurious wines which latter are made of cider, logwood, sugar-of-lead, &c., must be avoided, as they render the system unfit for the use of Homeopathic remedies. Also, the use of narcotics, and all medicines not prescribed by the physician, and all domestic remedies, whether internally or externally employed and for whatever purpose intended, viz: all kinds of pills, syrups, electuaries, lozengers, oils, distilled waters, as mint water, cinnamon water, &c.; essences, as the essence of peppermint; all kinds of teas prepared of herbs or roots, as balm, chamomile, mint, sassafras, &c.; irritating substances applied to the skin, as garlic, onions, mustard, yeast, Spanish flies, oil of turpentine, and all kinds of plasters, salves, ointments or embrocations, even of spirits, oil or fat, (except by special permission) are likewise forbidden. All perfumery, particularly musk and substances smelling of musk; flowers or plants used for their smell; hartshorn, *camphor*, cologne, eau de luche, aromatic waters or pomatum, scented soaps, and the like, and the use of every kind of paint or cosmetic must be avoided. All kinds of tooth powders, even that of charcoal, and brushes which have ever been used with such tooth powders, must be dispensed with. Perfectly clean and moderately firm brushes and pure water are sufficient for cleaning the teeth. The external and internal use of camphor must be avoided, except when prescribed, as it is an antidote to most Homeopathic remedies.

The patient should not overload his stomach, nor oppress it with various or incongruous dishes. The demands of the appetite for solids are to be satisfied at stated and not too frequent periods, and at no other time. Regularity in the time of eating is of importance.

The diet of nursing children should not be changed during their sickness, but in such cases, that of the mother should be regulated according to the preceding rules. Weaning

should never take place in the summer months.

Blood letting by lancet or by leeches and cups, and laxative injections, except those of luke-warm water, are likewise forbidden.—Cleanliness should be observed by the free use of cold or tepid water; but the cure is disturbed by hot baths or those prepared with herbs, sulphur and other additions. Be careful in using matches, not to inhale the vapor of the burning sulphur. Keep the feet dry. When the nature of the malady will permit, the patient should use moderate exercise in the open air, for an hour or more every day, and the chamber should be subject to daily ventilation, and in which the growing of flowers should not be permitted. Other things being equal, a good moral regimen places the patient in the most favorable condition for recovery. Labor which diverts the mind, while it exercises the body, should be daily used in chronic diseases, as far as the strength will conveniently permit.

Homeopathic medicines should be taken fasting; and for about an hour afterward the patient should abstain from eating or drinking, the use of tobacco, and if possible from much mental or bodily exertion. The medicines are to be kept in a clean dry and cool place, free from odors.

*New Medical Receipts.*—To sharpen the appetite, swallow a whetstone.

To give a tone to the stomach, get it lined with ball metal.

To prevent the tic-dollar-owe, never run in debt.

For a tightness of the chest, first get your heart open with some mild, charitable laxative, and the lid to your chest will open easily.

To cause a white swelling to disappear, cover it with shoe blacking or Japan varnish.

To prevent the hair from turning gray, make up your mind to *dye*.

For a felon, arrest and imprisonment.

For fits, consult a tailor or a patent doctor.

*Scene in a Grocery.*—Exit customer with a jug.

Grocery keeper to his sons—"Jonathan, did you charge that rum?"

"Yes?"

"Timothy, did you charge that rum?"—

"Yes sir."

"Joseph, did you charge that rum?"

"Yes sir-ree!"

"All right—so have I!"



*The American Costume.*—[We copy the following from that most respectable and even venerable authority, CHAMBER'S EDINBURGH JOURNAL:—]

So it is that our people see women every day defying common sense and good taste by the length of their skirts, and say little about it, but no sooner observe one or two examples of a dress verging a little too far in an opposite direction, than they raise the shout of a persecuting ridicule. We say there may be some little extravagance in the Bloomer idea, but it is common sense itself in comparison with the monstrous error and evil which it seeks to correct.

That some reform is wanted, all the male part of creation agree. Many of the ladies, too, admit the inconvenience of the long skirts which have been for some years in fashion, though they profess to be unable to break through the rule. Let there simply be a reduction of the present nuisance, an abbreviation of those trolloping skirts by which even a man walking beside the wearer is not unfrequently defiled.

If the question is between the present skirts and Bloomerism, then we are Bloomerites; for we would rather consent to error in the right direction than the wrong one.

We have alluded to fashion and its slavery. It is a curious subject, not unworthy of even a philosophic attention. In the late wondrous exhibition of the industrial arts of the civilized world, how many admirable devices were presented for articles of utility and ornament! What an idea did it in its general effect give of the amount of ingenious intellect exercised on such matters!—Yet we never see any of the same taste and ingenuity exercised in the fashioning of clothes. Milliners and tailors appear to be the most brainless of all professions. We scarcely remember to have ever seen a new fashion proceed from them which accorded with true elegance, and which did not tend to deform rather than adorn the human person. At present they make a woman into a bell shaped object, painful from the sense of its incompleteness—feet being wanting.—Always some absurdity reigns conspicuous in their models of form. Each of them will tell you: "We cannot help it—it is the fashion." But whence comes the fashion, if not from some of their own empty heads? And how is it that no one of them can help it, but that no one of them has the sense or spirit to devise, set forth, and promote anything better? The tailors are better

than the milliners, and do not in general misdress mankind to such an extent as to call for a particular effort of resistance; but the women are treated by their dressmakers in a way which would call for and justify a rebellion. A friend of ours goes so far as to say that the one thing above all which convinces him of the inferiority of the female mind generally to the male, is the submission which women show to every foolish fashion which is dictated to them, and that helplessness which they profess under its most torturing and tyrannical rules.

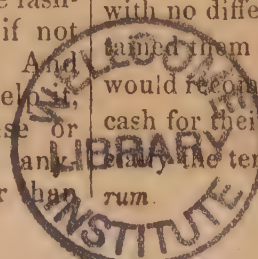
Give your children education, and no tyrant will trample on your liberties.—Give your children education, and the silver-shod horse of the despot will never trample in ruins the fabric of your freedom.—*Kosuth.*

*Matrimony and single blessedness.*—*Matrimony.*—Hot buckwheat cakes, warm beds, comfortable slippers, round arms, red lips, (ahem!) etc., etc., shirts exulting in buttons, redeemed stockings, boot-jacks, happiness, etc., etc.

*Single Blessedness.*—Sheet-iron quilts, blue noses, frosty rooms, ice in the pitcher, unregenerated linen, heel-less socks, coffee sweetened with icicles, gutta-percha biscuits flabby steak, dull razors, corns, coughs and colics, rhubarb, aloes, misery, and so forth.—Ugh!

*Our New Coat.*—We have just procured one of the best fitting coats that we ever had. It was made to order by that gentlemanly tailor, Mr. J. D. Dunbar, of the new Town Hall building, where we take pleasure in recommending our friends who are in pursuit of custom made clothing. We obtained the above coat on tick—a very small 'knight of the tape and shears' to the contrary notwithstanding. We hope therefore that those who are indebted to us will give us the means of liquidating it soon.

*Family Groceries.*—We have purchased our groceries almost exclusively of C. Bridgman, Esq., of the railroad store, for the last 18 months—and it gives us pleasure to add that we have always received the first quality of goods, and with no difference in the price, whether we obtained them in person or sent for them—and we would recommend our friends who wish to pay cash for their goods to give him a call—especially the temperance community—*He don't sell rum.*

















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